

PHILOSOPHY,  
RELIGION, AND  
EDUCATION

# CHRISTIAN EDUCATION

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A JOURNAL OF CHRISTIAN HIGHER EDUCATION



WHAT THE CHURCH EXPECTS OF ITS COLLEGES  
COLLEGE PUBLIC RELATIONS AND FINANCE  
IS THE ACADEMIC CLOCK RUNNING DOWN?  
HIGHER EDUCATION AND THEOLOGICAL EDUCATION  
RELIGION IN THE TEACHING OF ASTRONOMY

VOL. XXXV, No. 3

SEPTEMBER, 1952

COMMISSION on HIGHER EDUCATION of the  
NATIONAL COUNCIL of the CHURCHES of CHRIST in the U. S. A.

**COMMISSION on HIGHER EDUCATION of the  
NATIONAL COUNCIL of the CHURCHES of CHRIST  
in the U. S. A.**

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BERNARD J. MULDER

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# Christian Education

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*Our task is one — we belong together.*

## What the Church Expects of Its Colleges

By GERALD KENNEDY

Any church administrator knows that one of his occupational hazards is having to listen to well-meaning but uninformed amateurs tell him how it ought to be done. It is, therefore, a delight to be on the other end and inform our college presidents what they ought to be doing. The subject was given to me and I use it in a personal sense, which is to say that what follows will tell you what I expect of our church colleges. Whether anyone besides my wife will agree with what follows, there is no sure way of knowing. But however that may be, I write as one who is a product of a church college and my faith in them remains unshaken. The church has, in my judgment, no more significant institutions, and it is a sad day for Methodism whenever she lets a college grow weak or die through lack of support and indifference.

### *That They Shall Be Intellectually The Best*

Here is our first expectation. There are some parents who will not go along with this, because they think there are other matters more important. They prefer a kind of shelter for their children where the rough and boisterous facts of life will not be allowed to intrude. Nothing must be allowed to upset what they naively re-

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fer to as "their children's faith." All science must be strained like baby food before being offered to their offspring. History, especially church history, must have the scandal removed so that it will read like a glorified Hans Christian Anderson yarn. The course in Bible must resemble the Sunday school class which has been taught by a sweet old lady with an eighth-grade education. Whenever theology enters the picture, it must be of the reactionary type, which is to say dead, with no embarrassing signs of life. Literature must be always uplifting, and no novel shall be included which even intimates that sex is sometimes a factor in the relationship between men and women.

I am opposed to this because it merely postpones the evil day when the young people will get their eyes opened. Only the weak and the stupid stay sheltered, and sooner or later, truth breaks into an adult mind. It has been my observation that young people who have been fed this kind of sentimental nonsense end up either as insufferable, religious snobs, or else they are forever soured on religion in any form. The college which will substitute a testimony meeting for the study hall and loud public prayer for intellectual discipline is the enemy of true Christian faith. Personally, I have had too much experience already with young men whose vocabulary dripped biblical phrases but whose marks were barely passing.

It is a fine thing to have a soft heart and a tough mind, but it is disastrous when those two things get reversed. A student's mind ought to be sharpened and trained until it is like a surgeon's knife or a rapier. There is no place for softness in the mind and a college which cannot train the intellect for something more than cozy, fuzzy feelings, ought not to be maintained. Because I think that the Christian faith is the most realistic way of life, a church college has no business making anything a substitute for truth.

In a recent theological volume, Nels Ferre tells about a sailor having a physical examination in an eastern hospital. The doctors found him to be in excellent health but tried an unusual test. They put him behind a fluoroscope and then withdrew a short distance. Giving him the impression that he was not supposed to overhear

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their conversation, they made sure he heard them muttering over their perplexity that one who looked so healthy could be suffering from such a terrible condition. In a few hours the sailor was actually ill, for ideas profoundly affect a man's life. One idea which every student ought to get from a church college is that any man worth his salt will learn to think and follow the truth wherever it may lead; and that Christian faith never has to be sheltered from some frightening fact, or new scientific discovery.

### II

#### *That They Shall Be Courageous Pioneers*

Church schools have been pioneers from the beginning and when they deny this part of their heritage, they lose a large part of their reason for being. This becomes particularly clear on the mission field. A government official of Malaya said recently that The Methodist Church of America had done more for education in that country than any other organization. He mentioned especially the girls' schools which were virtually unknown until the church founded them. The government has been hard put at times to keep pace with the mission schools. Any number of Japanese parents are sacrificing in order to send their children to Christian institutions because they are superior to the others. My point here is simply that these schools do not follow, they lead. This must continue to be a characteristic of church colleges in America.

Take, for example, the contemporary concern over intercollegiate athletics. Any person with half a brain could see the dangerous extent to which college football and basketball were becoming professionalized. The recent scandals have simply brought out into the open certain evil tendencies which most of us knew were there. If the idea of winning at any price or else fire the coach, is character training, then we need a new definition of what character is supposed to be. Yet if there has been any protest on the part of church colleges against this pagan success worship, it has not been audible enough to reach beyond the campus. There have been, on the other hand, a considerable number of our colleges which have joined the

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procession and strained every resource to turn out a winning team the next year. Boards of trustees sit around and waste their valuable time trying to find some way to make up the athletic deficit, while it never seems to dawn on them that the simplest (to say nothing of the Christian) method of handling the situation is to eliminate the whole stupid system. There are a number of us in the church who would like to see our colleges show a little more intelligence and courage in this matter.

We are in need of a new synthesis for our learning, and the departmentalized system of education is a part of the disease which needs healing. It is probably true that the idea of education built around *Great Books* had its limitations. But it was at least an attempt to restore some sort of unity to our culture. There must be some other methods worth trying and one could wish that our colleges were experimenting with that end in mind.

There is no need to go into the debate over R.O.T.C. on church school campuses. Even those of us who feel strongly one way or the other would have to agree that there are two sides to the question, and honest Christians may be on both sides. But if a military unit has been established, it seems to me that a church college administration ought to lean over backwards in protecting the rights of conscientious objectors and of ministerial students who will not be subject to the draft. Christianity stand for the rights of individual men over the state, and this is one place where we ought to be making perfectly plain what this implies on the campus. That this involves added work, I have no doubt, but that it ought to be regarded as something fundamental and not a mere nuisance, I am convinced.

The church college like the church itself needs to remember the prayer in George Whitefield's *Journal*: "When Thou seest me in danger of nestling, in pity—in tender pity—put a thorn in my nest to prevent me from it." It is a fine word for bishops, preachers, and college presidents.

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### III

#### *That They Shall Function Within the Framework of the Christian Faith*

We have been trying to believe that no framework for learning is necessary and that a truly scientific generation will teach facts alone. The abortive fascist revolution and now the communist danger must have taught even the most obtuse of us that life cannot be lived outside a system of assumed truths. Every fact has to find its interpretation and meaning on the basis of accepted beliefs about man, God, and human destiny. And in a world like ours, neutrality is another name for betrayal.

Secularism is a popular framework today and men who regard themselves as gods and their own accomplishments as the ultimate factors, will bring all of their experience into harmony with these suppositions. Scientism which assumes that a greater control of the physical environment means automatic progress, has had its way long enough to show what happens to a civilization built on a sand foundation. Nationalism which treats the nation as if it were the whole world and regards its citizens as if they were more important than humanity, will bring us all to death, as in our saner moments we known.

It is time, therefore, that we live and teach within the Christian framework. Jesus was right and his teaching is truth. Because we believe that God revealed himself in Jesus, we must believe that only to the extent that we have his mind will we find reality. This is something that need not be shouted from every lecture platform, but it ought to permeate the atmosphere of the college. For my part, I have no desire to see our colleges manned by professors who are ready to proclaim a theological doctrine at the drop of a hat. But I do covet for our colleges, teachers who have a profound faith in God and a critical appreciation of the church.

Bishop Sommer recently told of a boy who was in a Methodist youth camp for the first time. He took no part and seemed somewhat ill at ease for a few days. Then at one of the later meetings he offered this prayer: "My dear Saviour, I have realized that I

am a sinner. I have also realized that you are the Saviour of sinners. That's why we two belong together and for that I thank you from the bottom of my heart." This simple faith ought to undergird all our living and all our teaching.

IV

*That They Shall Be Unashamedly Institutions of the Church*

My sympathy is with college administrators who complain of the niggardly support given by the church. Often the same people who never give a dollar are the first to complain if they hear a rumor to the effect that a student got drunk or was fined for speeding. It is no wonder that some administrations finally decide to make their church connection as vague as possible and seek to become non-denominational community institutions.

But the truth is that the roots of the college are in the Christian fellowship and not *vice versa*. Bishop Ralph Ward, in a recent article, points out that it may have been a mistake to give such hostages to Christian colleges in China and neglect the church in that country. He maintains that under communistic control, the colleges are easier to capture than the Christian fellowships and that at the end of the day, it will be the churches which will weather the storm and be there for the new beginnings. I have the same feeling about Japan. We have some wonderful colleges in Japan and as long as they have freedom to teach, they will make a mighty Christian impression. But if this situation should be reversed (which God forbid) it will be the small groups of Christians who will maintain the Christian witness. We ought not to forget the testimony of Albert Einstein concerning the Christian Church in Germany under the Nazi persecutions.

This is not to say that we need to think of the church uncritically. Let us have an honest view of it, by all means, and let us not flinch from the fact that much of church history is a scandal. The Catholic Church of the Middle Ages was a corrupt institution which any decent Christian would have criticized and labored to reform. It does no good for pious Catholics to seek to cover up that unsavory fact. The motives of Henry the Eighth cannot be

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made spiritual, no matter how our Anglican friends seek to escape historical testimony. We Methodists sought to compromise the slavery issue instead of standing up to it like a true church. But after we have examined the worst, the church still stands head and shoulders above all its rivals as a champion of righteousness and a friend of humanity. The college which grows ashamed of the church will learn one day when it is too late, that it has denied the source of its life and the sustainer of its effectiveness.

Some years ago Bishop Francis J. McConnell made a speech in Boston in which he said, "During The Boxer Rebellion hundreds, probably thousands of Chinese Christians were martyred. There they knelt, with their heads on the blocks, the knives trembling in the hands of their executioners. All they needed to do was to grunt out a Chinese word that meant 'I recant' and their lives would be saved. Now what should I have done under these circumstances? And I speak not simply personally, but in a representative capacity, for I think the rest of you are very much like myself. With my head on the block I suspect I should have said, 'Hold on! I think I can make a statement that will be satisfactory to all sides.' " (Quoted by McCracken in *Questions People Ask*, Harpers, 1951, p. 93) Such a policy on the part of church colleges, is a denial of their strength. In the long run, they will prosper best if they confess proudly to all men their allegiance to the church.

As a churchman, I am proud of our colleges. The great expectations I have ventured to announce, are really memories of what at least one Methodist college meant to one struggling pre-ministerial student, about twenty-four years ago. Whatever the crises and strains of the future may be, we shall come through if colleges and churches remember that our task is one and we belong together.

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Gratitude is a duty which ought to be paid, but which none have a right to expect.—Rousseau.

# College Public Relations and Finance

Herman F. Reinhardt, Managing Partner, Ward, Wells, Dreshman & Reinhardt, New York City

**D**uring the past twenty-five years a great part of my life has been spent in assisting Church Colleges to raise funds for operating and capital needs. A few important and fundamental facts have been rather clearly and emphatically made to stand out during these years, in a vital and significant way.

There are today, in one form or another, about a quarter of a million organizations maintained largely by gifts and endowments. It is in this field that the Church College must seek its support, or at least, the Church Colleges are a part of that total. What proportion of funds given to these 250,000 or more organizations will be given during the next decade or two to Church Colleges will be determined in large measure by the relations of the Church Colleges to their respective "publics."

One fact has been deeply impressed on me is that all contributing support to Church Colleges depends in large measure, either directly or indirectly, on the public relations of the College. If the support is generous and prompt, it is because public relations are good. If the support is meager or slow, it is because public relations are poor, or at least below par.

Let us therefore look at what constitutes "public relations."

Publicity is often confused with Public Relations. They are not generally the same. Publicity is merely one phase or vehicle of approach toward good public relations. One experienced public relations director defines it as — "any situation, act or word that influences people." One of my associates defines it as — "a process by means of which we get the right information and impressions to the right people at the most advantageous level, at the right time, in connection with any specific cause or institution." Poor public relations cannot be compensated for or erased by so-

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called good or high-powered publicity.

The "public relations" of any College, or any other group or cause for that matter, — is the sum total of all the impressions that are made upon the Colleges "publics," by the College itself, and all those who are connected with it in any way. Among others, that includes such parts of the Colleges as —

1. Administration and business officers;
2. Trustees;
3. Faculty and Staff;
4. Employees;
5. Students;
6. Alumni;
7. All others.

Every one of us can recall without too much effort some one or more instances where the "public relations" could have been much more helpful and constructive than was the case in a certain given situation.

Trying to put one's self in the other person's place in every situation would be the best thing we can do to assure the best possible public relations at all times. This is, I realize, the counsel of perfection, and none of us can hope to achieve that objective. On the other hand, that does not mean that we cannot or should not try to do so. Public relations is truly a part of every day life of every person who may be related to the College, even remotely.

Consistency must be a part of such a program. We must be what we say we are. We must do what we say we do. Better to understate or underplay and then have the individual or group be pleasantly surprised at the "plus" quality, than to have them realize they were misled or victimized. "Charity begins at home." So do good public relations.

It has always been a source of constant surprise, or even amazement to me to observe how often a grouchy, cynical, fault-finding, discouraged, and sometimes sharp-tongued administration or faculty representative decries or resents the opposition or indifference of the "publics" who have been given the "glassy eye" or the "quick-boot." In the section of the country where I was

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raised there is an old saying — "I like a man who puts his money where his mouth is." That is another way, it seems to me, of saying — "What you are speaks so loudly I cannot hear what you say." It is not my purpose to "prêach a sermon," but if I were to do so, its subject would probably be "Be Yourself." How can anyone expect to win outstanding support and devotion to any College if his attitude is one of doubt, discouragement or questioning.

Imagination; initiative; courage; faith; confidence in the motives of others — even of those who disagree with us; a constant attitude of positiveness, kindness, thoughtfulness; a willingness to stand up to what we believe, but also to let the other person know and feel that we believe it to be his right also; an ability to take criticism — even if it be unfriendly or mean — in our stride and not let it place us in any fault-finding or back-fighting attitude; and of course, an abiding and everlasting confidence that Christian Higher Education is one of the very topmost and resultful projects of the Kingdom of God and His Church; — these are a few of the attributes which are essential and fundamental to an effective and productive program of public relations.

If I may be so bold as to imagine myself for a few moments as responsible for the policies, plans and programs of a Church College, I would deliberately, prayerfully and constantly strive to let these characteristics which I have just mentioned, — and many others which are equally apparent, — have full play in my life and my relationship to all individuals and groups.

Sometimes I have found that there may be a tendency to say or do something which raises doubt or question about another College or cause of the Church; to permit some unkind or harmful statement to remain in someone's mind about some other College. Naturally, one wonders what prompts such attitudes. Perhaps more frequently than we realize it is the result of pure thoughtlessness. It is certainly something about which everyone related to a College in any way should be constantly on guard. Mark this in your mind, if you forget everything else said here today; no College, just as no person, ever permanently establishes, benefits or strengthens itself at the cost of belittling or tearing down any

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other College, either directly or indirectly. Of all the types of poor public relations, that is the poorest. A friend of mine has a favorite phrase which I never have heard anyone else use: "You can't repair a watch with your mittens on."

"First things first" is a good program or policy to follow in the matter of public relations. A first-class plan and program of public relations in the "College family" itself is of first and vital importance. How can a College expect good public relations for the College in its various "publics" when any faculty, staff, administrative, Trustee, or employee, lacks confidence in others in the family group, or criticizes another one, or finds fault or takes an unfriendly attitude. When such a condition exists it is small wonder that students, parents, the various "publics" are indifferent or sometimes even antagonistic.

Some of the "do not," or "better left alone," procedures or attitudes which I have noted from time to time are as follows:

1. Casting doubt or raising questions about the sincerity, purpose or results of State or tax-supported Colleges and Universities.
2. An attitude on the part of administration and/or faculty that while the College is Church-related and supported, it is unreasonable for the Church to expect the College to foster and develop the Church's program, plans and purposes in its emphasis on the Christian way of life as interpreted by the particular Church of which the College is a part.

It has always seemed to me that this attitude is of the same piece of cloth as that of the citizen who accepts all the benefits and rights of a free society as afforded to us by our Nation, but is always critical of our methods and way of life, and seldom, if ever, is positive, constructive or aggressive in building up a regard and respect for the simple but great fundamentals which have made our nation the most favored place on earth where man has reached his highest dignity.

3. A lack of respect, proper consideration or tolerance

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toward the views of those leaders of the Church, — lay and clerical, — who are sometimes thought of as “conservative” or “old fashioned.”

4. The attempt to match or exceed the curriculum of Colleges with much greater financial resources, instead of limiting itself to the development in the highest possible degree of excellence those phases of Liberal Arts Education which can be best carried forward by a Church College in accordance with the plans and purposes of the Church.

5. The failure to provide an active, vital vehicle of relationship among Church and College leaders to assure the free flow and interchange of ideas, plans and programs. Many times efforts along these lines are limited to such matters as election of Trustees at stated annual meetings of Church bodies, and no direct attempt is made to enlarge the College and Church contacts until, or just prior to, the seeking of financial aid.

The lack of a definite cooperating or co-ordinating group of leaders on the part of the Church and the College in the development of clearer understanding of the College's aims and purposes is all too frequent in our Church-related Colleges.

6. Lack of a definite program which would assure the presence of a large number of representative lay men and women of the Church on the College campus for a specific “get acquainted with our Church College” Day at least once each year, — perhaps oftener.

7. So far as I know there is no Church College which develops a permanent organization of Church men and women who support it, or could be its potential “financial angels.” Much effort is made, from time to time, to secure support from Church members, individually, collectively through area or national action, or both, but little, if any, thought, time or planning is given to developing ways and means whereby this interest can not

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only be maintained but also greatly heightened and increased in an on-going and constantly recurring vigorous way.

8. Colleges take too little advantage of the possibilities of keeping Church men and women leaders adequately, inspiringly, constantly and vigorously informed about—

(a) Their particular College and its program, its aims and its purposes; and

(b) The significance of Church Colleges in general, not only to the life of the Nation, but to the very life and vigor of the Church itself.

9. Too much dependence on "official actions" by Church bodies, and too little attention to the final unit of support and production in all Church enterprises, the local Church and its members.

There are, of course, other items. These have occurred in my observation more frequently. I would not wish to convey the impression that all of these exist in any one institution that I have known or that they are general. They are, however, conditions which I have noticed from time to time in various Church Colleges. They could well be kept in mind as situations which should be very studiously avoided and the contrary or positive opposites should be very assiduously in mind of College officials and officers and always developed to the highest possible degree.

In conclusion, I would like to say that in my opinion the Church Colleges are more important today than ever before in the on-going vigor and life of our Nation, and particularly with reference to the Church's future growth, development and influence.

It seems to me that the Church College has a two-fold major responsibility. The first is the training and education of the young men and women who seek its advantages in higher education under the auspices and positive influence of the Church; and the second is to inform on an intelligent, adequate, sincere, and able basis the various "publics" of the Church College constituency, — particularly all the members of the Church to which the College is related.

## Religion in the Teaching of Astronomy

JOHN E. MERRILL

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**M**an as a physical entity stands not far from the geometric mean of proton and galaxy, midway, as it were, between the smallest and the largest units of matter he observes. The statement is by no means original with me but it bears well being repeated, to ourselves as teachers and to our students. It needs repeating, not simply because of the bald fact it relates, but because in its very form it carries the key to the meaning of science, to the dignity of man in the scale of things known, to the supreme importance of man as an instrumentality for shaping his own future. For that sentence begins: "Man as a physical entity;" but it ends, "he observes."

The history of man's progress is the history of the pushing back of boundaries, visible and invisible, physical, mental, and spiritual. Every step forward that man takes in his struggle to comprehend the universe and its laws, is also a step towards the building of a better human race. Man takes those steps, indeed, is forced to take them, by his very nature. The desire to better his lot and the inborn certainty it can be done, the craving for knowledge and the inborn certainty of his ability partially to satisfy that craving, the demand for the resolutions of apparent chaos into cosmos and the inborn certainty that it is a cosmos and can be comprehended as such: these together characterize man and man alone among the present creatures of earth. Jeans' attitude was a realistic one:

Quite frankly, my point of view is that of a scientist — an astronomer. In brief, this means two things. First, because I am a scientist, I am apt to

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see human life as a chain of causes and effects; the life of to-morrow will be what we make it today; as we sow, so shall we reap. Second, because I am an astronomer, I am apt to see the problems of today set against a background of time in which the whole of human history shrinks to the twinkling of an eye, and to think of these problems especially in relation to man's past history on earth. . . . Most of us still think of ourselves as the final triumph of biological evolution; we are convinced we have come to stay as rulers of the earth. I wonder . . . . Man has ruled only for a fraction of one million years. Why should he suppose that he has come to stay? Rather it seems to me he must still establish his claim to be the permanent governor of the earth. His own acts will decide whether he is fit to rule in perpetuity or not . . . .

(The dinosaurs) could not have escaped their fate. We can. We face the future with a weapon in our hands that was not given to earlier rulers of the world — I mean scientific knowledge, and the capacity for increasing it indefinitely by scientific research.

It is a new weapon . . . . It is our use of this weapon that will mould the future of our race for good or for ill. . . . There is nothing to prevent our making the earth a paradise again — except ourselves.

One feels that Florence E. Coates' poem slightly overdraws the picture but nevertheless it too is well worth a place on the classroom bulletin board some week:

*Thank God, a man can grow!*

*He is not bound*

*With earthward gaze to creep along the ground;*

*Though his beginnings be but poor and low*

*Thank God, a man can grow!*

*The fire upon his altars may burn dim*

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*The torch he lighted may in darkness fail,  
And nothing to rekindle it avail—  
Yet high above his dull horizon's rim  
Arcturus and the Pleiads beckon him. (1)*

It was the poet William Habington who wrote:

*When I survey the bright celestial sphere  
So rich with jewels hung, that night  
Doth like an Ethiop bride appear,  
My soul her wings doth spread,  
And heavenward flies  
The Almighty's mysteries to read  
In the large volume of the skies. (2)*

But it was the astronomer Heber Doust Curtis who wrote:

The most wonderful phenomenon of one's experience in this supremely wonderful universe is mind and personality, directing, controlling, creating. Even the evidences of purpose or end and gradual development in this universe are not more astonishing. No theory of this cosmos can be adequate which does not give some theory or hypothesis for the occurrence of these two remarkable factors. I personally can conceive no hypothesis for all this which seems so simple and satisfactory, so adequate, so in accord with existing methods of scientific inference, as those conclusions which we commonly term religion.

And it was the astronomer Forest Ray Moulton who wrote:

We rejoice in the possession of memory, imagination, reasoning powers, and a longing to know the truth, each as inexplicable as a galaxy of stars. Now we find ourselves a part of a Universal Order of which we did not dream and whose alphabet we are just beginning to learn. Instead of shrinking it to our measure, we contemplate its infinite orderliness and set no limits to the goal our race may hope to attain.

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To teach astronomy, then, without this essential ingredient of religion is, I think, not to teach astronomy. This sense of a cosmos, of a developing and evolving universe, is strong in the true astronomer because he deals directly *with* that universe, not with what someone said might be an interpretation of what someone said might conceivably be. In Shapley's words:

From our survey emerges an appreciation of the importance and magnitude of inorganic evolution — of the development from the simplest elements in the most primitive conditions, to the most complicated compounds of a planet or a meteor. Before animals and plants, the slow evolution of the earth's crust was necessary; before organic life, the cataclysmic origin of the planets occurred. Preceding that event, which was important for use but cosmically unimposing, the sun itself originated, and as a common star developed through its earlier spectral stages. The many inorganic phases of evolution seems infinitely to transcend the known animate parts in all ways, except, perhaps, in complexity.

With regard to the bearing of these evidences of evolution on religious thought Stetson says:

In the light of such changed conceptions of religion as the contributions of science have brought about, we see no longer the sky as a finished firmament, a material curtain hiding us from the Divine Creator now rested from his labors, but rather as a universe of such dimensions and splendor as transcends the imagination. The finished sky of primitive religions becomes the workshop of an unending creation. Man, insignificant as he is dimensionally, becomes associated with, and a part of, such a system, vitally conscious of his environment and yet daring to think his acts are of lasting consequence and his momentary presence a part of a Supreme Plan.

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And Henry Norris Russell once wrote:

Our fathers saw in mountain and valley the six days' work of a master craftsman. We see the operation of a Power so patient, that not a mere thousand, but a million, years are but as one day in the accomplishment of its design . . . . God never fails to surpass our human imaginations, and, if we are to believe in the kind of a God who alone is credible in these days of ever partial knowledge of His works, we can safely trust such a God to provide for us some future which goes beyond our dreams.

So it is not accident that every great astronomer of today, like every great astronomer of the ages past, is a religionist as well. Agnostics and atheists may arise in pseudo-science or in business life, but no man sees intimately the orderly, almost relentlessly orderly, processes of the planets and stellar host without seeing therein, with the great Argelander, the workings of "the eternal laws which announce the almighty power and wisdom of the Creator." Von Maedler, a student of the lunar surface and of galactic structure, said, "A genuine student of nature cannot be an atheist;" but the poet Young put it both succinctly and euphoniously when he wrote, "An undevout astronomer is mad."

As a scientist I must make reasonably clear to my students the set of assumptions from which I work, the data and the methods of reasoning I employ, the picture of the astronomical universe to which I have attained at the epoch of discussion. But since my own experience and the experience of others both show that Creation itself demands this feeling of the presence of a Creator, it would be both misleading and unscientific to try to leave Him out of the picture. To put this another way, since both my "scientific" experience of the world around me and my "religious" experience of the world within me make God an integral part of me and of the universe, I must not try to sidestep the question of point of view or of religious implication. As my students enter

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the west door of Student Observatory on their way to classroom or to dome, they see framed and hung on the base of the telescope pier that stanza from Caleb Winchester:

And let those learn who here shall meet  
True wisdom is with reverence crowned,  
And science walks with humble feet  
To seek the God that faith hath found.

I do not regard those verses as the ultimate in poetry, science, or religion, but I think that to a fair degree of approximation they describe the climate of thought, the background of attitude, which needs to be present in my classroom if I am to do a well-rounded job in teaching astronomy, and which therefore I must somehow tell my students needs to be present. And neither here nor at Hunter College have I ever felt the slightest adverse reaction on the part of a student to the continued presence of that little quotation by the entrance. It was with some trepidation that I first hung it up, for we all know the dangers inherent in *obtruding* such points of view. But apparently students do not regard it as obtrusion. I come more and more to think that their measure of obtrusion is a more rational one than we often give them credit for: they judge by the instructor's manner in introducing a matter quite as much as by the content itself; they seem to be willing to give him for the time being the benefit of the doubt, so to speak, provided he himself treats the matter with ease and naturalness. (Winchester's stanza is a "natural" for an entryway!) Then if further similar points are made from time to time during the course with the same naturalness, all can contribute to a final pattern reasonable to the student and satisfying to the instructor. Sir Arthur Eddington, with certainly no experience in teaching American undergraduates, could have been discussing our college classrooms when he wrote, "A point that must be insisted on is that religion or contact with a spiritual power if it has any general importance at all must be a commonplace of ordinary life, and it should be treated as such in any discussion . . . . For a matter belonging to daily affairs the tone of current discussions often seems quite inappropriately pedantic."

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I think that this important principle carries on still farther, with a corollary that we can (and I know I do!) too easily lose sight of from time to time. This corollary might be called the "principle of continuity with diversity." Putting it negatively, part of the difficulty experienced by the instructor in achieving this naturalness often arises from plain, simple lack of practice! You get worse than nowhere, in the long run, by, say, reading (perhaps with high emotion) the well-known verses from the eighth Psalm as an "introduction" to the course, and thereafter going out of your way to avoid mentioning the simple facts of astronomical life! And a "peroration" constructed for the course by devoting about seven minutes of the last class period to that eighth Psalm will be just as hollow, if you practiced avoidance during the preceding forty-odd sessions. The students regard these procedures as artificialities, as obtrusions. Which they are. These ideas must be integrated into the very fiber of the course by appropriateness of timing and by casual reference on many occasions.

The walls of science classrooms, and perhaps of astronomy classrooms in particular (I am not sure), need to be made alive with general pictures, models, and diagrams. A bulletin board is vital in an astronomy classroom. On it should be kept a changing variety of topical material: photographs (snapshots if possible) of men concerned in the scientific progress under consideration at the time, newspaper and magazine clippings of general astronomical interest, a cartoon poking a bit of fun at astronomers, short excerpts of general or of topical value from the writings of astronomers, a poem, a quotation linking this field of thought with others. The students come to associate this variety of display material with the variety of worth-while approaches to the subject, and the naturalness we were talking of earlier seems to follow, not only with regard to the propriety and non-obtrusiveness of a neat joke or a poem but also to the posting of quotations interlinking the astronomical and the religious. It is then an obvious and easier step for the instructor to quotation by the spoken word and to casual, matter-of-fact references to God's place in His universe. I am of the opinion that in actual practice it is harder for the instructor to get

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over his inhibitions on this point than for the students to accept casually his statements when he does make them.

These inhibitions are in part the same ones that, for example, make it difficult for many of us to urge our new neighbor to join the church. To some degree also, however, they are the product of our scientific, or rather our *technical* training. This is particularly likely to be true for those whose formal training in physical science was in a narrow mechanical tradition. But this is no excuse for our continuance in that pattern. The really great astronomers have not been agnostics; I have quoted extensively above from those we now see in larger perspective as the really great. If the great can "afford" to speak out in such ways, why can't the rest of us? Is this itself one part of the measure of greatness?

I think the situation is worse than that. I said before that I have a duty, *as a scientist*, to lay before my students a fair and proper picture of the astronomical universe and our reasoning toward it. This does not mean that every detail must be included, but the Creator is not a detail in His Creation! Either I include Him or the picture is distorted.

We all know that there are regions of the human spirit untrammelled by the world of physics. In the mystic sense of the creation around us, in the expression of art, in a yearning towards God, the soul grows upward and finds the fulfilment of something implanted in its nature. The sanction for this development is within us, a striving born with our consciousness of an Inner Light proceeding from a greater power than ours. Science can scarcely question this sanction, for the pursuit of science springs from a striving which the mind is impelled to follow, a questioning that will not be suppressed. Whether in the intellectual pursuits of science or in the mystical pursuits of the spirit, the light beckons ahead and the purpose surging in our nature responds.

That was again the Quaker Eddington speaking.

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And here is Otto Struve, fourth generation of that name high in astronomy, speaking last May at the Perkins Festival:

The principal value from astronomy as I see it is its moral value and its significance along with religion in building up . . . moral standards . . . I believe it is astronomy more than any other science that can free the minds of men of the various obstacles that prevent them from carrying out their real purpose.

Astronomy has a large place among the sciences in charting the course of man's progress. Its exponents must see it and help their students see it as part of a great research. In the words of Alfred Noyes:

What is all science then  
But pure religion, seeking everywhere  
The true commandments, and through many forms  
The eternal power that binds all worlds in one?  
It is man's age-long struggle to draw near  
His Maker, learn His thought, discern His law, —  
A boundless task, in whose infinitude,  
As in the unfolding light and law of love  
Abides our hope, and our eternal joy. (3)

### *Acknowledgments*

- (1) From MASTERPIECES OF RELIGIOUS VERSE, Harper and Brothers, 1948. By permission.
- (2) Quoted from "Nox Nocti Indicat Scietiam" Part III of CASTARA.
- (3) Quoted from "Watchers of the Sky" by Alfred Noyes by permission of the publishers, J. B. Lippincott Company, from COLLECTED POEM IN ONE VOLUME.  
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*In Atlanta, Baltimore, Boston, Chicago, Detroit, Los Angeles, Milwaukee, Pittsburgh, San Francisco, St. Louis, and Wichita, groups which include educational institutions as well as libraries and museums are collaborating on definite plans for educational television stations. In New York and Wisconsin statewide networks are being planned.*

# The Christian Vocation of A College Professor

BY FRANCIS CHASE ROSECRANCE

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There are two vantage points from which one can regard the relation of religion to the American college. One is the institutional view and the other the faculty view. Historically, three periods may be identified (1) the religious college of colonial times and later, where the basis of instruction was religion, (2) the secular college — where, by default, religion was either dropped from the curriculum or was set apart to be considered in a limited number of courses, and (3) the still largely secular, contemporary college, but where the need is being felt for a stronger emphasis on religion and where there is concern for instruction with a religious basis.

Then, there are three quite different views held by faculty members in American colleges: (1) there are those who feel that religion has no place in the college, (2) there are those who are themselves indifferent, but are nevertheless sympathetic to an objective study of religion in college, and (3) there are those who are active proponents of a particular faith and believe that all instruction should be undergirded by it.

There can be little doubt that today there is a rising tide of interest in religion. This interest can be noted in many fields, especially in our churches. It is also clearly evident in education. To mention only a few publications, The Educational Policies Commission of the National Educational Association issued in 1951 a monograph on *Moral and Spiritual Values in the Public Schools*. This followed a yearbook issued by the John Dewey Society on a similar subject. In 1951 also there was published Espy's *The Religion of College Teachers*, a study sponsored by the National Protestant Council on Higher Education and the National Council on

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Religion in High Education. In the same year Limbert edited a volume entitled *College Teaching and Christian Values*. There has been an increase in recent years in the number of chaplains and religious workers on non-sectarian campuses. This increased interest in religion is a direct answer to those who would have us believe that religion has no relevance to life.

### *Relevance of religion to life*

In the Middle Ages when so much of life revolved around the church there was little or no question about the relevance of religion to all of life. Important as the Renaissance and the Protestant Revolution were to the Church, certain by-products accompanied them which affected religion and higher education. Among them were the release of science, the rise of capitalism, the creation of a middle class, the Industrial Revolution, and as a result of all these, a consequent segmentation of life. Modern industrialization and specialization; the concentration of people in large metropolitan areas, where they do not even know their neighbors; the classification of people as workers, managers, farmers, tradesmen; the divisions caused by people's economic and political ideas resulting from segmentation, constitute one of the greatest problems of our day in America. Too many people have *lost* "a sense of belonging," a feeling of their importance as individuals, a recognition of the place and value of the work they are doing. The result of this fragmentation of human life has been the destruction of the "wholeness" of individual personalities and our mental hospitals are filled with those who cannot find a satisfying and unifying force for their split-up lives.

The two forces which, working together, can help young people achieve integrated personalities in this difficult time are education and religion. Education helps them to understand the many and diverse forces in American life today and to see where they can best fit into the complicated pattern. Religion gives them a set of values with which to measure all experience and a fullness of life which comes only to those whose aim is to give service wherever they are. To my way of thinking the Christian college is the insti-

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tution most ideally suited to helping young people achieve this unity and integration of personality.

### *Secularism*

Unfortunately, as suggested earlier, the contemporary college is still largely secular. Secularism assumes that religion has no relevance to every-day life. Hard upon the development of science and the importation to this country of the German method of training scholars came the growth of secularism among college teachers. Indeed in the United States it may be said that for half a century there developed a growing secularization of all life which was accompanied by a decline of interest in religion. As far as the colleges are concerned the effort to take religion out of the curriculum was an effort to remove *sectarianism*. Unfortunately too often this eventually resulted in removing religion, too — thus creating the spiritual vacuum in which we now flounder. As far as I am concerned, I am interested in the kind of education and the kind of religion which is relative to every aspect of life from the least to the greatest. Hence I believe there must be a union of true religion and true education whereby each will enrich the other and both will work to create a wholeness of life for men and women in our society. When this occurs, we shall see a religious view of human life and the world replacing the secularism which followed the Renaissance Movement, prior to which religion gave a kind of unity to life in the Middle Ages.

As I see it, the secular viewpoint rests its claim upon two assumptions; first, that there is only one valid method of arriving at truth, namely, the scientific method; and, second, that all beliefs which claim to transcend nature and human experience are illusory. With regard to the first assumption, I doubt that any of us would discount the scientific method as one way of arriving at truth, but many of us believe that there are other ways of apprehending it. As for the second, we reject naturalism as a satisfactory explanation of human beliefs and accept the view that they should be understood in relation to an eternal will and purpose. On the other hand, there is some evidence that anti-intellectualism

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in religion is as great a threat to the unity and integration needed as is the religious vacuum in education. What we desire is neither impious intellect nor pious ignorance but a blending of the best in our spiritual and intellectual realms which will lead us to the consecration of intelligence for the glory of God and the good of man.

### *Concern for values*

If one examines the purposes of a liberal education, he will find concern for "values" and for the optimum good. Henry M. Wriston says "The liberal college encourages the student to establish certain values as dominant in his life." Even John Dewey, usually considered a naturalist, employed the standards derived from Christianity when he stressed the worth of personality, of service to all mankind, and of fellowship and cooperation. Stewart Coles Asks:

"Has not youth a right to expect that a liberal arts college will: (1) introduce it to the history of religions, Christianity in particular, which are social movements that have had a profound effect upon American education and culture; (2) provide it with a realistic frame of reference "Adequate to give ultimate meaning and worth to human personality; (3) focus educational values to serve commanding personal ends of living; and (4) encourage it to articulate its personal faith in terms of an adequate philosophy of life."

As far back as 1903 Francis Peabody observed that "in their fundamental method and final aim religion and education are essentially consistent, coordinate, mutually confirmatory, fundamentally one." Religion does not deny the validity of other approaches to reality, but it is concerned with discovering that principle of integration which will give unity to knowledge and meaning to human life.

Or as Tennyson put it —

"Let knowledge grow from more to more,  
But more of reverence in us dwell  
That mind and soul, according well,

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May make one music as before —  
But vaster."

### *Achievement of a unifying principle*

If it be granted that education and religion should together enable the individual to achieve a unifying principle for his life, how may this aim best be fostered in our colleges? We might answer this question in conventional terms, — the student, the teacher, and the subject-matter. With regard to the latter Dr. Calhoun and others have reported on the treatment given religion in college textbooks on physical science, sociology, psychology and economics. Perhaps few references should be expected in the sciences, but it seems strange that the social science texts minimized religion or gave it the silent treatment. History and literature textbooks were found to give a much better picture of the role of religion, although many English anthologies gave the impression that religion was something that was once important, but is so no longer. History texts emphasized religion less and less after they left the Medieval period.

In his introduction to the study Dean Cottrell observed:

"It is evident that religion is a neglected field of reading and study on the part of college students. The lightness of touch and even ignorance with which intellectual issues having a religious bearing or import are dealt with would seem little less than astonishing when the expansion of scholarship in general is taken into account."

In so far as textbooks are representative of subject-matter taught, it would appear that a unifying principle cannot be expected from that area.

Two recent studies of teachers in church colleges indicate that "very few are equipped at present to approach their teaching from a Christian perspective." The intellectual life of their students is not challenged by the claims of a vital Christian faith. On only a few campuses has there been any profound understanding of what it means to approach all learning from a Christian point of view.

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Moreover, teachers in church colleges seem to get little help from their administrators in understanding the Christian objectives of these schools. We can thus reluctantly conclude that, with a few exceptions, the church related colleges are not leaders in the new efforts to integrate religion and education. If the subject-matter and the teacher are not able to supply the unifying principle, it seems hardly necessary to point out that the student is not likely to do so. A few achieve it of their own insight and strength, but many do not.

### *Religious penetration on the campus*

Nevertheless there have been signs of an awakening of religious interest in America, and some of these signs have taken place on university and college campuses. More and more schools are creating departments of religion and are offering courses which seek to transmit our Judeo-Christian heritage. Today we find volunteer groups such as the YMCA, YWCA, the Newman Clubs, the Hillel Foundation related to the religious activities of colleges and with the help and stimulus of these organizations many students are finding the integrating power of religion in their own lives.

However, as we have conceived the role of religion in higher education, we must insist that the real test of the interest of a college in religion lies not in the number of volunteer religious groups, not so much in formal courses in religion, not alone in the role that the religious spirit plays in courses other than those of formal religion. The real test is, does the religious spirit permeate the college atmosphere? Ideally this test would require alert, vigorous volunteer organizations, formal courses in religion filled with substance and inspiration, the life of the spirit infused into English, history, sociology, psychology, the fine arts, and the natural sciences. Even this would not be all. It must be found in a significant continuity of experience of the faculty with the student in the community.

### *Three corrupting principles of college life*

This latter thought is expressed by Baker Brownell in his book on *The College and the Community*. In this book Professor Brow-

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nell discusses three corrupting principles of college life. One of these corrupting principles he calls — the principle of delayed function. The student “commences” after he finishes college. As a result the student is removed from the stream of life, educated apart from it for four years, and after having been protected from mature responsibilities and decisions for these years, he is re-introduced into the life stream and expected to put all he has learned to use. The second corrupting principle, according to Brownell, is the principle of the social vacuum. Traditionally the college student is compelled to leave his home and work community and is expected to live on the campus. With but few exceptions campus life is artificial and manufactured when it is compared with the normal relationships within the student’s home community. The third corrupting principle, says Brownell, is the almost complete divorce of the student’s life from significant practice. This leads to “functionless thought, segregated emotion, without direct relevance to the action that alone makes it significant.”

Many people will argue with Professor Brownell about these “corrupting principles”; few are likely to dispute the proposition that real integration of personality can best be achieved when faculty members have continuity of experience with their students and when that experience is shared in working within and on the problems of a real community. This provides the best opportunity for religion and education to become unified in action. At Earlham College professors and students, upon invitation, join with citizens of local communities not too distant from Richmond, Indiana in working upon the real-life problems of their respective communities — recreation, delinquency, health, education, economic development and others. Some small colleges of the South, notably West Georgia College, are building the experiences of students and faculty members into the life of the surrounding community. If they can avoid frozen creeds and dogmatic repression of thought, they give far more promise of dedicated Christian service than the “name colleges” in the isolated, ivory-towered, centers of learning.

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If we agree that there is an important place for religion in higher education and that both have relevance to life, if we agree that their union brings integration to knowledge and meaning to human life, and if we agree that the real test is whether or not the Christian spirit permeates the atmosphere of the college campus, what, then, is the Christian vocation of a college professor in a church-related college?

### *Christian role of a College Professor*

First, I think he should not accept a position in such an institution without a complete understanding of what his role is. If a college teacher is indifferent to religion, either he should not be offered nor should he accept a position in a church-related college, or it should be stated in writing that both parties to the contract understand this to be the case. The majority of the faculty should be definitely and positively interested in the program of the Christian college. It is with members of this group that I am primarily concerned.

### *Christian values and college teaching*

Second, the Christian college teacher should not hesitate to infuse Christian values into his teaching. As previously indicated, this does not mean that the scientific method or rational processes should be thrown out the window. In various aspects of their academic experience students are being trained to verify data, to seek cause and effect, to look for underlying assumptions and premises. Is it reasonable to expect them to accept religious tenets without subjecting them to the same critical analysis that would be applied to economic, sociological, and political theories? There is nothing in a sound view of religion that should not be submitted to searching analyses. Hence in my judgment the most rigorous scholarly thought should be applied to all fields of learning, but in most fields one comes upon phenomena, upon undisclosed secrets which cannot be adequately explained at a given time. It has been only in the first half of the 20th century that man has known how to employ waves of light and sound for the use of radio and tele-

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vision. Yet they surrounded men for centuries before this period. In every age one has to say eventually "This I do not understand. This can only be explained in terms of a great Supreme Being." It is highly significant that a number of the nuclear physicists are great proponents of religion today.

The college teacher needs to help students to put their faith not only in reason but in a higher power. He needs to help them see the application of Christian principles in history, sociology, economics and other fields. There may be some college professor who is genuinely puzzled by such a suggestion because it sounds to him like "indoctrination." If we were discussing state supported educational institutions, this would be a matter of considerable concern. But we are talking about teachers in private, church-related schools, whose aim is — or should be — to produce not just educated men and women, but Christian educated men and women. Moreover, I believe that there is no such thing as a person who teachers "all sides of a question" with no convictions at all. It is not possible to be *completely* objective. One takes sides by the kind of reading list he prepares, by what he leaves out as well as what he puts in, by what he says in class and what he refrains from saying. Partiality is not only inevitable but it is desirable from the point of view of the good life. Just as some American college professors are partial to "free enterprise" so I think there is a defensible partiality for the inclusion of religious values in college instruction. However, partiality should never be so partial as not to permit criticism, comparison, contrast, and analysis. Helping our students to achieve truly integrated personalities does not mean stuffing a narrow concept of religion down their throats.

### *Student Christian activities*

Attendance by teachers at Chapel services, the recognition of the student Christian associations, their willingness to lead group discussions and to speak at religious meetings all carry a Christian impact on college life. Another opportunity for the college teacher is in the field of academic and personal counseling. Many a student who was puzzled by something he heard or read has been

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helped by a Christian professor who understood his difficulty and knew how to assist in solving it.

In my own experience as a student at a church-related college, the constant assumption by the faculty members that all students wanted to pick a career in which they could be of service, their genuine interest in students, willingness to counsel, to write recommendations, and be of service in other ways made a great impression on me. A professor of mathematics in particular who had little opportunity to mention anything religious in his classes, nevertheless so impressed us all with his considerate, thoughtful, encouraging attitude that everyone knew that he was deeply religious.

Another opportunity which many professors do not utilize is that of encouraging some sophomore or junior to think about teaching in a Christian college. In seven or eight years the colleges will feel the surge of the increased birthrate which began in the early forties. We are going to need many more college teachers. Hence we should begin now to identify likely prospects and we should help them obtain the kind of experience and education that will make them most useful on the campus and off.

Finally the role of the Christian college professor is to relate his life and his learning and that of his students to the life of communities nearby. When I was in college, "deputation teams" used to be sent out to neighboring churches and these furnished some of the most enlightening and enriching experiences of my undergraduate days. Colleges, today, have gone much beyond the "deputation team" idea, the teachers and students work together regularly in local churches and communities helping people work toward the solution of their problems. This is the kind of experience that carries over into life after college and builds more and better Christian churches and communities and more and better Christian men and women to live and work in them.

This kind of education is not information so much as it is transformation; it is not so much instruction as reconstruction. Your task and mine is to bring a Christian interpretation of ideas

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to all learning, to take an active, personal interest in individual students as well as in groups of students, and to maintain a unity and a continuity of Christian experience on our campuses and in our communities.

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### *What Is Education?*

*What is education? It is an orderly process of acquiring wisdom. It is a meeting of minds in a common search where mutual respect opens new avenues of insight. It is the growth of personality through patient investigation, discriminating judgment, sensitive appreciation and determination to find what is most real in any situation. It shows itself in poise, in a sense of humor born of capacity to tell what is important and what is not, in self-discipline for worthwhile ends. And education is Christian at the point where it humbly acknowledges a higher wisdom to which our reason is subordinate, where it seeks a universal human community beyond the labels of highbrow and lowbrow, where it takes Jesus as its guide to what is most real and most worthwhile, and finds its poise through him.—EDWIN EWART AUBREY*

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### *The Tests of Life*

The tests of life are to make, not break us. Trouble may demolish a man's business but build up his character. The blow at the outer man may be the greatest blessing to the inner man. If God, then, puts or permits anything hard in our lives, be sure that the real peril, the real trouble, is that we shall lose if we flinch or rebel.—Maltbie D. Babcock.

# Is The Academic Clock Running Down?

By ARTHUR W. CALHOUN

Dean Of Sterling College, Sterling, Kan.

**L**ast Summer when I was calling at a southern college where I taught 20 years ago, the registrar said: "Tell us what to do. We are wasting so much time!"

Hers is a universal problem, largely because we are trying to operate on incentives that were valid before World War I but are now obsolete. Not that the Christian's prime motivation is an anachronism, but that the world scene has so altered that the way in which allegiance to Christ can effectively function has become increasingly problematical, so that the student with the most positive commitment to the cause of the kingdom is likely to be most uncertain as to how to direct his life.

Take the United Presbyterian mission outlook. The division of India has created special problems, but even more disconcerting is the outlook in the Sudan, where, we are told, there is little time left to settle the question whether the area can be saved from Islam. Much the same is uppermost in Egypt. The RP's are being edged out of Syria, and China is apparently completely lost to them. Shall we expect a future for missions along the open, institutional lines or will it be necessary to bootleg Christianity into closed areas, making it an underground movement?

## *Is Christianity Always On Defensive?*

Is Christianity to be henceforth on the defensive? Are the emissaries of Stalin so clever, is the case for Stalinism so compelling that Christians cannot hope to cope with them in the making and presenting of a positive case? Is there no convincing Christian alternative to what the Kremlin has to offer to the pagan world, to the Muslim world, and to what we have been pleased to call Christendom? Certainly we should not try to blue-print the future,

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but unless we try to outline it concretely from the Christian viewpoint, we cannot expect to hold the interest of the most promising students in our Christian colleges.

The general ideal of complete devotion to Christ is not being vividly presented to the Christian world as it was at the beginning of the century, when Charles M. Sheldon asked, "What Would Jesus Do?" Ideals, indeed, are commonly so regarded as to subvert high aspiration. Instead of holding them as the principle that shall actually dominate life we commonly cherish them sentimentally as something that would be nice if it were not too much trouble to attain. Thus serious young people are lulled into complacency by the illusion that they really hold an exalted ideal and fail to realize that nothing is really held save in so far as it functions.

### *Does Christ Have Pre-eminence In All Things?*

Usually the effort at Christian living conceives of little more than to be a nice person within the general pattern of the American way of life. Such as go much farther than this pleasant conformity seldom challenge the essentials of pattern, so have to assert themselves by something smacking of fanaticism. Within the United Presbyterian Church the tendency is to discount this group, but not to implement the Christian profession with any well-defined positive assertion of the meaning of the kingdom in the present national and world crisis. What, for instance, does the church have to say on Korea, on Asia in general, on Africa? There was a time when the church took seriously its prophetic mission to the civil power.

After all, the first commandment, which is not in the decalog but in the first chapter of Genesis, bids us subdue the earth, and it is up to Christians to show explicitly how this can be done instead of hastening to abandon the earth to atomic radiations. In the past, the church has had considerable to say about how to conduct the personal, the family, the church life. Now it must find out what to say about the organization and operation of the economic life, the political life, the world life. It will not do to evade the issue by turning these spheres over to pagan statecraft, as if it were not

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the business of the church to see to it that Christ shall have in all things the pre-eminence. The blocking of the embassy to the Vatican is a negative and trivial thing as compared with the question of a concrete alternative to Stalinism.

### *Does The Church Offer Compelling Incentives?*

Short of such a universal commitment, it is impossible for the church college to offer to youth a compelling incentive. As things are, college education is bogging down because we cannot convincingly present to the best type of student a sufficient reason for getting a college education. Education, what for? Personal careerism may activate a low type of person. Some even will make advancement in the military service their racket, so that patriotism fades out of the picture. The type of student, however, that we aspire to develop in the Christian college wants to know specifically and concretely just what Christianity requires in every relation of life and how we can make it supreme over our collective, as well as over our individual, choices.

We have, indeed, reached the point where rather few issues can be settled by purely individual decisions. The very continuance of man on this planet depends on the validity of our collective choices, over which as yet the church asserts next to no moral and spiritual jurisdiction. If, then, Christianity continues to content itself with making the personal life decent, it is hard to see what prospect there is for the realization of the Kingdom of God on earth. There are enough real Christians to shape and dominate world policy, but they have not been taught much about the reach of Christianity, so they manifest no less bewilderment and ineptitude in the present crisis than do the unregenerate.

### *Is There A Kingdom Of God Incentive?*

Available college textbooks will not teach the students what they need to know, for these books, made to sell, take the existing state of affairs pretty much for granted. Neither are most college teachers able off-hand to resolve the predicament, for they have been trained to teach subjects within a traditional and conventional social framework and they do not know what has happened to that

## IS THE ACADEMIC CLOCK RUNNING DOWN

framework. College faculties will have to re-educate themselves in terms of the world revolution in process and not rest content to say, "If the foundations are destroyed, what can the righteous do?"

But what is the faculty incentive? If a teacher works for less salary than this year's college graduate can get in some high school, he finds it hard to convince himself that his job is worth while, and certainly he is not likely to impress the community with his fitness for leadership. Indeed it is doubtful whether many students can respect him. Furthermore, as he goes on in life without evidence that the results of his efforts are meaning anything crucial to the world, it is hard for him to be very impressive in holding before students the worthwhileness of a college education. Thus the academic clock tends to run down, as it is definitely doing at the present moment, and no one knows how to wind it up.

Perhaps we need to start again with the first chapter of Genesis and its command to subdue the earth, realizing that if we take seriously such an imperative we shall need a new chemistry, a new physics, a new biology, but also a new psychology, a new economics, a new politics, a new sociology, a new doctrine of world relations. Such items will, of course, be detailed in new philosophy and all will implement the old theology. It will not do to continue with the archaic sciences fashioned in a provincial era. It will not do to tolerate soil erosion and consequent racial decay through malnutrition; neither will it do to allow selfish interests to adulterate our foods and poison us with spray residues. It will not do to continue to treat man as a machine and society as a mere aggregation of such machines. We need sciences geared to the era of collective enterprise thrust upon us by the trend of events, for no longer is it possible for any individual to retreat successfully from civilization and save himself and family by living outside the system. The atomic age is so utterly ruthless that it is either the infallible consumer of human values or is captured in behalf of man's vital concerns.

If, now, the Christian college will rise to the occasion and point the way, its faculty will win a glorious sense of achievement, and its students will find effort valid.—*The United Presbyterian.*

# Campus Religious Counseling

EDWARD W. BLAKEMAN

AND

MARY LOUISE HANDLEY

**T**he effort to individualize higher education, though as old as learning itself, is always in need of improvement. Discovery of the present status may aid us in the search for new goals as well as help us invent new ways to approach them.

It is our belief, growing out of campus experience, that counseling in the religion area merits a central rather than a periferal position in all higher education: (1) because the deeper loyalties alone measure the man; (2) because social action depends on a community which practices the fraternal attitudes; and (3) since the Will seems to be a function of the accepted sentiments and not a power in itself, the "heart" more than ever before takes charge and tends to control. Therefore, unless the critical faculties and the impulsive energies can early strike up an effective alliance for the resolution of conflict and that alliance can be made habitual, religious character will never flower. Thus, we come to the need for a type of counseling which is deeply religious.

We venture to observe that when the world is torn by revolutions which our best minds and wisest statesmen cannot appraise, youth in one never ending column, must of necessity, march past us bent on the resolving of vast immediate socio-religious conflicts for neither they nor their teachers are responsible. To create a faith at the precise point where doubt is more surely justified, may be set as the task for all religion of our generation. It is the counselor, taking up the ideological and the personal struggle where the classroom teacher lays it down, who must perform the task set by a recent Conference on Higher Education. They say that either the Humanities or an Introduction to Civilizations must

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mean "the integration of our Judeo-Christian cultural heritage with our modern patterns of living."<sup>1</sup>

We accept the validity of William C. Bower's declaration that "The outgrowth of researches in anthropology and ethnology and in (the) history, philosophy, and psychology of religion has been an unmistakable trend in the direction of seeing religion as a phase of culture; operating within the area of man's valuative experience."<sup>2</sup> Hence personal counseling as to the integration of values with facts is of the essence in higher education.

A study of current religious counseling will suggest what practices are used. One hundred seventy-five job descriptions are beneath this study. They were received from one hundred twenty-five accredited colleges and universities in forty-four states and the District of Columbia. Of these institutions thirty-seven are publicly controlled by a state, three by a city, while thirty-one are privately controlled, and fifty-three are church related. One is controlled by the Young Men's Christian Association.<sup>3</sup>

Seventeen denominations involved are identified with the fifty-three church-related schools, namely, thirteen Methodist Colleges; nine Presbyterian; seven Baptist; four Evangelical Lutheran; three Church of the Brethren; three Disciples of Christ; two Protestant Episcopal; two Evangelical and Reformed; two Lutheran; one each of Congregational-Christian; Evangelical-United Brethren; Free Methodist; Nazarene; Reformed Church in America; Seventh Day Adventist; United Lutheran; United Presbyterian.

*College Enrollments.* The enrollments at the one hundred twenty-six universities and colleges represented in the study, range from 398 to 20,000. Thirty-five of the church-related colleges and five of those privately-controlled have fewer than one thousand students.

Forty of the state institutions are coeducational; one is for women. Twenty-two privately-controlled colleges are coeducational; eight are for men and two for women. Of the church-related col-

leges forty-eight are coeducation; four are for men and one is for women.

### COLLEGE STATUS OF COUNSELORS

Ninety-five of the participants in the study were considered primarily members of the faculty, twenty-eight belong to the administrative staff, and eighteen to the student personnel staff. Of the one hundred seventy-five respondents, one hundred one are paid in full by the college, thirty by a church board, and eleven by an agency. Twenty-two are paid in part by the college, seventeen by a church or church board, and six by an agency.

Eighty counselors make stated reports to the college administration, thirty-nine of whom report directly to the president. Seventy-one report to their church boards, nineteen to the Young Men's or Young Women's Christian Association. Two others report to community chest headquarters, one to a director of counseling, and one to a faculty-townspeople board for control of united religious work. Twenty-five respondents signified that they make no stated reports to any official body.

The wide variety of situations we found suggests that to make use of these data as here reported, one will need to think of at least three types: the carefully constructed personnel situation where a central desk is maintained to which every agency having counseling responsibility shall report on each student, and the data of any one shall be available to any professor or dormitory leader asking for it, would be the first type. A second would be the compact college with a staff selected specifically to function both in teaching and counseling where the president or dean makes certain that each faculty person aids every other one in reference to any student or group. A third situation, according to our findings, would be the small college in which the central religious motivation, the home-away-from-home idea, and a commonality of objective takes on the boarding school aspects and makes the school a family.

Some of the institutions on which a few counselors report are typical of this third group, and may be referred to as the 'open-

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society" which pioneer life enjoyed and the preparatory schools usually maintain. However, if the freedom proper for a well integrated religious family of three or four generations were to be attempted in a modern city, devoid of the three generation solidity and bereft of the central altar as well as the vertical goodwill, the status would be chaos not order. Misunderstanding and disintegration rather than growth and character would result. To attain counseling unity, a trained staff in personnel commissioned to make certain that the services of many are woven into an educational garment which brings warmth, comfort and beauty to all is indispensable.

### OFFICIAL TITLES

The one hundred sixty-five participants in forty-five states used sixty-eight different titles. Only six used the term "counselor," two qualifying it with the addition of "in religion," one with "in religious education," two with "to (denomination) students," and one with "student." That is, "directing" or "teaching" and not counseling, is found to be the prevailing motive. Twenty-two college or university chaplains reported, plus one "chaplain to the community church," and one "chaplain on the (denomination) foundation." Only sixteen gave "minister" or "pastor" as their official title at the college, although one hundred forty-five were ordained clergymen. Twenty-seven bore the title of "director" of various religious groups or foundations, two of "Christian emphasis" and "Christian work" programs, eight of "religious activities" or "religious programs."

There were twelve bearing the title, "executive secretary Young Men's Christian Association" and one "Associate Secretary"; five bore a similar position in the Young Women's Christian Association. One "general secretary," one "executive secretary," and one "associate secretary" (state) of the United Christian Association reported. There were also two Secretaries of Student Work (national) and one Student Secretary.

Fifty-five with teaching titles participated, including nine heads of departments, twenty-six professors, three associate professors,

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thirteen assistant professors, and four instructors. By fields they were distributed as follows: twenty-five in religion, ten in philosophy, five in sociology, four in Bible, four in religious education, one in Biblical literature, one in Greek and one in philosophy. Eighteen "deans" were included, four of them being "dean of chapel," one "dean of the school of religion," seven "dean of students," and three "dean of men or women." One "men's adviser" reported, and one "dean."

The twenty-two women and one hundred forty-three men may be grouped as to function in their order of frequency:

- 35 Professors of Religion or Bible:
  - 10 Professors of Religion
  - 6 Assistant Professors of Religion
  - 5 Heads of Department of Religion
  - 4 Professors of Religious Education
  - 4 Instructors in Department of Religion
  - 2 Heads of Bible Department
  - 1 Professor of Bible
  - 1 Assistant Professor of Bible
  - 1 Assistant Professor of Biblical Literature
  - 1 Assistant Professor of Christianity
- 23 Chaplains or Deans of Chapel
- 24 Secretaries of YMCA, YWCA, and other
- 16 Pastors and Ministers
- 13 Directors of Sectarian Groups
- 10 Directors of Non-Sectarian Groups
- 10 Deans of Students (or of Men)
  - 7 Deans of Students
  - 2 Deans of Men
  - 1 Assistant Dean of Students
- 10 Professors (or Assistant Professors) of Philosophy
  - 6 Professors of Philosophy
  - 2 Heads of Philosophy Department
  - 2 Associate Professors of Philosophy
- 6 Counselors in Religion, et cetera

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- 2 Counselors in Religion
- 2 Counselors to Denomination Students
- 1 Counselor in Religious Education
- 1 Student Counselor
- 18 Miscellaneous Titles

The range is immense. This assures us, first, that the study reached the necessary variety of counselling situations; secondly, that counseling prevails across the whole teaching front. However, there are two counter indications, namely, that counseling may be unduly a custom carried over from the home and church rather than made a discipline to serve definite needs. That possible weakness in some situations may be paralleled by the caution that unless evaluational procedures can be set up little progress actually can be assured. By evaluation we mean a measurement of effectiveness. The inquiry must discover in how far the objectives are being democratized as well as Christianized and in how far the implementing methods serve both the total campus society and the individual student under instruction.

## PROBLEMS CONFRONTED

The areas of experience dealt with by these religious counselors are as wide as that of the departments which function. There are found ten areas in which these Counselors move: 1) Morals and Religion; 227 problems named. 2) Adjustment to college work: 168 problems. 3) The future, educational and vocational; 150 problems. 4) Finance, living conditions and employment; 140 problems. 6) Socio-psychological relations; 99 problems. 7) Social, recreational, and religious activities; 94 problems. 8) Personal-psychological relations; 41 problems. 9) Home and Family; 25 problems. 10) Health and physical development; 9 problems. The analysis of these on the basis of intensity, on the basis of definition, and on the basis of educational growth apparent, must be delayed for a later paper.

## INTERVIEW METHODS

The participants were asked to check one of three paragraphs,

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indicating which one most nearly described their usual method of counseling. The results were as follows:

### *Method used by two counselors*

1. The counselor frankly states his opinion regarding the most satisfactory choice, action, or program to be made and followed out by the counselee and urges the counselee to adopt it. Or he says frankly that, in his opinion, a certain choice or action would be unwise, and gives his reasons. He indicates what he considers to be the probable outcome of the choice proposed by the counselee.

### *Method used by forty counselors*

2. The counselor places greater stress upon the immediate situation than upon the counselee's past experiences. He is more concerned with the emotional elements of the situation than with its intellectual aspects. He is more interested in assisting the counselee to utilize his own personal resources and progressively to apply them to his problems than in quickly solving the problem at hand.

### *Method used by eighty-eight counselors*

3. The counselor marshals the evidence in such a reasonable and logical manner that the counselee is able to anticipate clearly the probable outcome of alternate actions and to arrive at his own decision regarding the course to be pursued.

### *Method used by two counselors*

Combination of 1 and 3

### *Method used by twenty-three counselors*

Combination of 2 and 3

The respondents were also given an opportunity to indicate methods of counseling not covered by the three descriptions. The following list shows the seventeen methods listed, some of which overlap with the above descriptions. The order here given reveals the relative frequency the method is mentioned.

### *Additional Method Listed*

Listening  
Questioning

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### Non-directive counseling

Informal method

Reference to books given

Counselee held to accept responsibility for decision

Problem put in writing

Socratic method of counseling

Confession encouraged

Referrals made

Prayer used in counseling

Self-rating encouraged

Social contacts urged

Counseling periods limited in time

Group leadership initiated

Personal involvement avoided by counselor

Endeavor made to establish mutual feeling of confidence

## PROCEDURES

*Full or part-time counseling.* This investigation discloses the fact that religious counseling, in many colleges, is combined with other duties or responsibilities. This may mean that religious counseling is neglected, or it may indicate that educational coordination is assured. Only twenty-six of the one hundred sixty-five participants in the study do counseling on a full-time basis. Another twenty-five spend less than 10 per cent of their time in counseling. A total of one hundred ten, or 79.1 per cent, of those reporting on these items, spent 50 per cent or less of their time counseling. It is to be hoped that the evaluative procedure in each center shall ask, Does administrative interest wait while counseling gets performed?

According to the information presented, one third of the counselors reporting, 34.5 per cent of them, spent from six to ten hours a week in individual counseling. Approximately another third, 32.4 per cent, spent five hours or less so engaged, while only four, or 2.8 per cent, spent as much time as from twenty-six to thirty hours a week in personal interviews. Can blocks of time be specifically devoted to this duty? What agreed rules of procedure are there

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to guarantee thoroughness and effect a therapy?

There were one hundred thirty-one participants who reported having spent some of their time in group counseling. Over half of them, 55.7 per cent, spent five hours or less weekly in this activity. Another block of thirty-five, 25.7 per cent, were engaged in group counseling on an average of six to ten hours weekly. By what established plan does the counseling of persons, as persons not just students, having precise needs grow out of group activity: Are the techniques of group life and social dynamics prescribed as therapy? Is the total faculty-student community continuously revising and restating the common goals?

*Other duties and responsibilities of counselors.* It was revealed that many of the religious counselors had teaching duties. Nineteen, or 25.1 per cent of the total reporting on this item, spent about three-fourths of their time in teaching. Another seventeen, or 22.4 per cent, were engaged in teaching about half of their time.

Ninety participants reported having administrative duties at their colleges. Twenty of these, or 22.2 per cent, spent approximately a third of their time in work of an administrative nature. However, only eight reported having spent more than half of their time in such duties. Other college responsibilities delegated to the respondents are indicated in the table on a previous page. It should be noted that over half of those reported on this item were changed with directing campus religious or social activities. Chapel activities, preaching, and pastoral work at the colleges engaged nearly one-fourth of them.

A few of the counselors reported having had part-time remunerative responsibilities outside the college, although one hundred thirteen listed no such duty. Pulpit supply work was reported by the greatest number, thirty-two of the one hundred forty-four. There may be a carry-over from church life and pastoral work which enriches counseling. But to know when confession, prayer and commitment result, in one case, in escape from reality and inner discipline and when, in another case, confession, prayer, and commitment stiffen the will or clarify the objective is essential. This

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calls for a social psychology which perhaps must be made a science before it will become an art. Few "hit-upon" this great art. Far more have to learn the art by intensive mastery of motivation and the meaning of purpose.

*Number and distribution.* One hundred forty-four of the participants report counseling up to one hundred students a month. Thirty-two counselors, or 22.2 per cent of those reporting on this item, interviewed up to ten students a month. Twenty-one counselors, or 14.6 per cent, had as many as fifty counselees a month, while seventeen respondents, or 11.8 per cent, counseled up to one hundred students monthly.

The counselees come from all college classes, freshmen through graduate students. Thirty-five counselors reported having seen up to ten freshmen a month; fifty-four had seen up to ten sophomores; sixty-seven had seen up to ten juniors; sixty-one had seen up to ten seniors; and twenty reported having seen up to ten graduate students a month. In addition, twenty counselors reported an average of ten counselees sent from the faculty per month.

### REFERRAL PRACTICES

From the returns, it appears that many counselees came to the religious counselor of their own volition. More than one-half of the counselors reporting on this item, or eighty-three to be exact, state that 90 to 100 per cent of their counselees initiated the counseling process. One hundred forty-two counselors, or 92.3 per cent, reported over half their counselees voluntarily seeking counsel.

Six respondents reported that 90 to 100 per cent of their counselees came through the enrollment routine in effect at their colleges; sixty-eight said that this routine accounts for a fourth of their counselees. Only one counselor received more than half his counselees by referral from another professor, while forty-two said such referrals account for less than 10 per cent of their cases.

The comparatively low percentage of referrals is in agreement with the returns where fifty-two counselors reported that no system of referrals had been in effect at their respective colleges

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and forty-eight counselors listed only informal inter-faculty referrals.

<i>Counselees Voluntarily Seeking Counsel</i>		
<i>Counselees</i>	<i>Counselors</i>	
Per cent	Number	Per cent
100	83	54.0
90	29	18.9
80	28	18.2
70	2	1.3
60	0	0.0
50	8	5.2
40	1	0.6
30	2	1.3
20	1	0.6
10	0	0.0
Total	154	100.0

There is apparently no general standardized referral system in the colleges represented in the study. Fifty-two respondents indicated that no referrals were made and forty-eight mentioned only informal inter-faculty referrals. Fourteen indicated that clearance on cases was made through the dean or office of student affairs.

The eighteen respondents reporting the availability of a college psychiatrist represented thirteen colleges. Ten of these colleges are privately (or church) controlled and three are state universities.

### A CAMPUS-WIDE CORRELATION

The following table will illustrate how varied the systems have become. Some colleges evidently make certain that the several campus agencies make use of the knowledge of the religious counselors, but others showed a break between the University-College agencies including counseling staff and the extra-campus religious counselors. The total picture can be grasped, no doubt, by observing that at a large university all of the following types of agency will be available. In every well appointed college, the equivalent

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is attained by fewer agencies mastering all of the necessary functions here listed.

### VARIATION OF SYSTEMS

<i>Counseling (Agencies used)</i>	<i>Number</i>
Faculty advisers	61
Dean of men or women	54
Veterans Administration	44
Deans of students or office of students affairs	42
Denominational counselors or church foundations	28
Psychology department at college	18
College psychiatrist	18
Vocational guidance center	15
Health department at college	12
Placement bureau	11
Deans of counseling or central counseling office	9
College chaplain or college pastor	9
Dormitory directors	9
President of college	6
Professors of religion	5
YMCA and YWCA	5
Scattered to YMCA, Speech Clinic, Family Relations, et cetera	15

### CAMPUS CORRELATION

One of the several comprehensive plans in use was that at the University of Michigan, where there are one hundred thirty counsellors, in twenty agencies. The aim was to attain both the flexibility of a democratic dispersion of responsibility and an ability to make available across many Colleges and Services. The following graph makes clear the plan operative 1933-48, the aim evolved by the late Clarence S. Yoakum, an expert in personnel. The Counselor in Religious Education was included in the administrative staff.

It will be observed that at Michigan from 1933-1948, inclusive, Religious Counseling was the function of one agency. In research as well as counseling, and in conference among agencies

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as well as in referral practice, the Counselor in Religious Education enjoyed freedom of participation across the entire academic and extra curricular reach of the University. In addition, there were campus pastors, a priest among students and a rabbi at the University. These ecclesiastical appointees served specific constituencies at the Student Religious Association and/or at their respective Foundations and Chapels. Through the Counselor in Religious Education, a University officer, they found access to various data which were essential to their leadership and personnel work.

The disadvantages of a Counseling plan of this type, so far as the religious counselor is concerned would seem to be: 1) It becomes expensive to operate. 2) It tends to make all sacred personal values part of a complicated educational system, and 3) It was operative only when the administration of the University from the president, out through the faculties in all colleges and every agency gave to the Counselor in Religious Education the same loyalty given to every other professor, dean, or counselor.

In other words, any public institution of higher education can unify the counseling, including the religious counseling, when and if the administration desires such coherence and can effect a unity. But the religious counseling phase, if allowed to be subject to either of the following circumstances, must fail:

- a) If delegated to ecclesiastical agencies off campus without a unifying factor being made central in the university or college.
- b) If the State representatives exclude religious attitudes and omit that segment of experience from their counseling inquiry.

*The advantages* of such a plan which was reported to prevail also at the University of Minnesota and Ohio State, would seem to be:

- 1) That religious leaders were encouraged to cooperate apart from ecclesiastical criteria.
- 2) Religion on its merit and not by means of the sectar-

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ian pastors was administered by a university staff officer (not a line officer). The Counselor served all or any student regardless of ecclesiastical affiliation or the absence of it.

- 3) Religious Counseling was carried on apart from the Dean of Students. That plan at Michigan and Ohio State avoided the "disciplinary connotation" which seems to attend any Dean's office in universities and colleges.
- 4) The Ohio State and University of Minnesota plans made the coordination of the religious activities and the counseling by religious leaders the duty of one faculty person. Thus Church education and state education, without compromising each other, cooperated to perfect the total life of the student body. Michigan's Counselor in Religious Education was not a co-ordinator of the ecclesiastical agents, but a counseling and research agent.

Careful articulation of the counseling done by the faculties and university-college agencies on campus with the "*pastoral work*" of rabbi, priest, pastor off campus is one way frankly to accept the desires of American democracy in the area of values and make certain at least that higher education aims to comprehend and understand and serve the whole person.

### *Counselor Instruments*

There are now available an impressive list of measurements. Every Religious Counselor, whether within the University or College personnel staff or operating as an ecclesiastical representative (rabbi, priest, pastor) will find great satisfaction in using some of them. One of the oldest and most reliable is *Study of Values*, by Gordon W. Allport and Phillip E. Vernon. The manual and Scoring Sheet, as well as the "tests" or schedules for use of the counselee, may be secured from Houghton Mifflin Company, Boston or New York or Chicago or Dallas or San Francisco. The Values are scored under six categories: Theological, Eco-

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nomic, Aesthetic, Social, Political and Religious. When a class or whole enrollment shall have registered according to the thirty questions in Part I and the fifteen in Part II., the Counselor can score each personal report and then sit down with the counselee and frankly consider the strong or weak spots in his rating. The using of such an instrument, however unsatisfactory the result may seem to the counselor or the counselee, here is a place to begin character growth.

One of the newer instruments in that compiled by Milton D. McLean, Religious Counselor at Ohio State, to discover *Religious Concepts*. The sheet answers one hundred forty questions. The Score Sheet then enables the Counselor to score each student on the following items: Church, Economics, God, Man, Purpose, Bible, Doctrines, Force. The Instrument may be secured from the author at Ohio State University, Columbus, including the Scoring Sheet. Use of these two instruments in addition to the others, more common to the Psychology Clinic, Admissions Office, or Vocational Bureau, will serve to give distinctiveness to Religious Counseling and incidentally will thrust the Religious Counselor into the open arena of personnel theory and practice.

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*Republican Party Plank*—The tradition of popular education, tax-supported and free to all, is strong with our people. The responsibility for sustaining this system of popular education has always rested upon the local communities and the states. We subscribe fully to this principle.

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*Democratic Party Plank*—Every American child, irrespective of color, national origin, economic status, or place of residence, should have every educational opportunity to develop his potentialities.

# Higher Education and Theological Education

JOHN O. GROS

**I**t is the responsibility of each generation to study and evaluate its educational work and determine its effectiveness. The theological schools are not excepted from this. Regularly they need to examine their plans and procedures to ascertain if they are adequately preparing the minister for his task today. From many quarters the call for such an evaluation again comes to the administrators.

If a study is made of theological education within the next few years, more attention will have to be given to the relationship of the theological schools to the undergraduate college. The educational picture in America has changed entirely from that found in 1924 and 1934 when extensive studies were made of theological education. At present our college population is growing more rapidly than the census. In 1900 the total college population of the nation was 238,000 and in 1920, 598,000. In 1930 it had grown to 1,100,000 — an increase of almost 100% in that decade. By 1939-40 the college population was 1,494,000; and in 1947-48 it was 2,400,000. During the first half of this century the census showed an increase of about 100% in our population. The college population, however, increased during the same period 1,000%. Now instead of only 4% of our youth of college age being enrolled in college, above 20% are enrolled. This has bearing not only on the minister's preparation but also gives some indication of the rising per cent of college-trained persons making up the congregations.

(By way of contrast, Dr. Oliver C. Carmichael in his "The Changing Role of Higher Education," from which the above quoted statistics are taken, compares college attendance in this country with that of Great Britain. If the same percentage of youth went

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to college there as here, the enrollments of their colleges and universities would be approximately 800,000. In 1947 they were less than 80,000.)

All of the foregoing has bearing on theological education since college graduation is generally required for admission by theological schools. In 1924 only sixteen theological schools set college graduation for admission; sixteen more required college graduation but allowed for exceptions. The balance of the schools admitted students without insistence upon college training. In 1930 about one half of all students then enrolled in the theological schools did not have college degrees. Now all accredited theological schools expect their students to have finished four years of undergraduate work. Thus, within a period of twenty-five years theological education has moved to where a college degree for admission is peremptory.

Higher education had its beginning in the impulse to bequeath to subsequent generations a worthy ministry. This idea is perpetuated by the lines on the Harvard gateway:

After God has carried us safe to New England and  
wee had builded our houses, provided necessities for  
our livelihood, reard convenient places for God's wor-  
ship, and settled the civill government, one of the next  
things wee longed for and looked after was to advance  
learning and perpetuate it to posterity, dreading to  
leave an illiterate ministry to the churches when our  
present ministers shall lie in the dust.

In a notable editorial dealing with Harvard University's plan for the expanding of its theological school, *Christian Century* (April 30, 1952) succinctly defines the task of the theological schools in general:

It is the task of the divinity school so to train the minister that his is the voice of Christian hope in a time of general despair, of faith in a generation given to paralyzing doubt, of love in a period of festering hatreds. His is the responsibility for the cure of souls, for the

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conversion of sinners, for comforting the sorrowing, for raising up the fallen. His is the stern duty to wage unceasing war on evil. His too is the task of lifting up the eyes of men to the vision of their high destiny as sons of God, of liberating captive minds and spirits, of contending with all the powers of wickedness for the soul of the nation and the world. In undertaking a new program for training ministers, the front-line soldiers of the Kingdom of God, Harvard has shouldered no easy obligation. It will need to draw on all the sources of Christian history to discharge it faithfully. It will also have to explore and expand contemporary advances in theology, ethics, psychology, and social relations.

I would either paraphrase the last two lines of this excellent statement on ministerial education or add these: "It will need to draw upon all of the current education resources at its command to discharge it faithfully. It will also have to expand its educational reach to include more specifically areas now trusted exclusively to the undergraduate schools."

It has been assumed that professional ministerial education must rest solidly upon a foundation in the humanities. In fact, so strongly is this conviction inherent in the tradition that it is still believed that if one of the two must be forfeited, the professional part should be passed. Up until the beginning of the nineteenth century the minister's education was completed in the college. With a few insignificant exceptions, there were no separate professional theological schools. From 1636 to 1819, when the Divinity School was organized, Harvard's contribution to ministerial education was solely through its liberal arts college. This also was true until Yale followed the Harvard pattern in 1822. Since then all of the professional schools of religion have come into existence.

Theological schools from the outset have considered broad training in the humanities as essential to the preparation for the Christian ministry. Not only do the humanities furnish "the pasture on which religion must feed" but they also make at least

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five distinct contributions to the minister's educational development. These have been cogently summarized by Dean Lawrence C. Lockley of the University of Southern California:

The first of these is to offer a kind of mental discipline which will influence a student's ability to learn, to concentrate, and to reflect. The second is to contribute to the continuity of the stream of culture which is our heritage. The third is to develop the student's aesthetic susceptibilities. The fourth is to contribute toward the student's orientation to the world in which he lives by leading him to develop areas of knowledge concerning parts of it. And the final objective is to develop for the student the skills of communication, so that he can become an articulate and dynamic link in this stream of culture and achievement. These five objectives, successfully pursued, should make the student a "whole man."<sup>1</sup>

The statement on pre-seminary studies made by the American Association of Theological Schools reflects this same sentiment. Apparently those who wrote it were not sanguine about its producing the ends desired. They knew that the temptation of the modern college is toward superficiality and lopsided specialization. Dr. Theodore M. Greene, in an address before this body in 1942, made this critical observation about undergraduate work:

Our liberal arts colleges and universities are for the most part offering their students a very unbalanced, uninspiring, and undisciplined liberal education — one that prepares them very poorly for theological study.

At present the seminaries must depend upon the colleges to furnish the background essential for theological education. A college degree, as previously noted, is the basis now for admission. However, all of the theological seminaries are urged by this Association to study each student's transcript to ascertain whether the minimum requirements of the pre-seminary curriculum have been met. It

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1. "Business Education and the Humanities" in *School and Society*, December 29, 1951.

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is expected that any deficiencies will be made up while the student is taking his regular seminary course. In the 1947 study made of Methodist theological seminaries, some questions were raised about this rule being carefully observed. There were found enrolled in these schools students from unaccredited colleges, state colleges, and other types of institutions whose graduates were likely to be deficient in basic preparation. The graduates of state institutions, especially teachers' colleges, are frequently overloaded with courses in methods, statistics, and science.

It should go without saying that a college degree no longer assures the seminaries that a student will be grounded in the liberal arts studies basic for the Christian ministry. Seminaries now draw their students from three types of institutions: denominational, private, and tax-supported. Methodist seminaries recruit approximately 46% of their students from Methodist colleges, 25% from private institutions or non-Methodist denominational schools, and 18% from tax-supported. Three per cent come from unaccredited schools, and 8% from foreign institutions. No evaluation can be given here of the preparation of these different types of institutions for theological education. However, of the 18% which come for tax-supported schools, many of which are quasi-professional institutions, such as agriculture, education, engineering, etc., we cannot expect solid training in liberal arts. This same thing is also true of many of the independent universities and colleges.

Unfortunately, we must say of practically all the institutions that their diplomas do not carry with them the assurance that the graduates have secured the type of training associated with the liberal arts tradition. There have not been any tests evolved to measure a student's achievements in the humanities or their concomitant contributions. The theological schools, therefore, continue to rely upon the institutions, and particularly the vocational counselors in the institutions, for properly guiding the undergraduate work of the prospective seminary student.

Is not the time propitious for the theological schools to quit paying verbal tribute to the place of liberal education in the train-

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ing program of the Christian ministry, and take steps to secure students who possess the qualities of mind and character produced by the liberal tradition? As long as the national emergency continues — and at present the end is not in sight — theological schools will pre-register their students while they are undergraduates. This opens the way for closer working relationships between the seminaries and the colleges.

A few suggestions may be recorded here to aid the seminaries in securing men better prepared to pursue theological education. Dr. Theodore M. Greene, in the address previously mentioned, suggested consideration by this Association of preparing a preferential list of the colleges which have been especially effective in preparing men for the Christian ministry.

An appraisal is needed of the graduates of the various schools from which the seminaries draw their students with the view of determining how successful they are in making the liberal emphases live. These would be reflected in scholarship, aesthetic appreciation, and understanding of the values of our Christian cultural heritage. If shortcomings in these areas are discovered in the graduates of various schools, it ought not to be very difficult to have them corrected. Few colleges (denominational especially) could afford to have it known that their ministerial students would not be accepted by seminaries because of inadequate preparation. Such a position, drastic as it may sound, would have a salient effect upon pre-ministerial education. Too long the belief has persisted that theological seminaries are unwilling to be selective in respect to either the student or the college.

A better working relationship should be established between the educational institutions and the seminaries themselves. Let us note here that the materials in the liberal arts curriculum are seldom related to the experience and interest of the ministerial student. It is not enough to argue for a re-statement of the classic studies or an emphasis on the "dry as dust" history of philosophy, ethics, and logic of the earlier curriculum. When the humanities are made to come alive, they will definitely appeal to modern

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youth.

Seminary teachers would be greatly aided in their work if more attention were given by college teachers to the distinct areas of knowledge that the student will meet later in the seminary. This is especially true of American civilization, the history of Western thought, American democracy, etc.

Attention was called by a writer in the 1952 theological edition of *The Christian Century* to a statement by Dr. Arthur Cushman McGiffert:

A major scandal in American theological education has been the inadequate attention given to the understanding and interpretation of our own immediate cultural background.

In this connection he criticized the theological schools for not making greater provision for courses in American church history. Would more hours than now given in the seminary in American church history be necessary if the pre-ministerial student had some marginal or collateral assignments in the required courses of American history on the part the church has had in the evolving scheme? This certainly is relevant to any course in American history, and should be especially emphasized by Christian colleges. Science majors sometimes receive assignments beyond those of regular students who are taking science courses for cultural purposes only. Likewise, ministerial students should be encouraged to carry an awareness of their total education objective into all parts of their undergraduate training. This would bring to them a wider knowledge of the human situation as it is today across the world and within our nation. The intimate relationships of liberal and theological studies warrant some sort of continuity with many undergraduate courses.

The new emphasis on liberal education through what is now commonly called general education assures, some believe, that college students of the future will have the disciplines associated with the liberal arts. The rapid growth of junior colleges presages some shifts in the undergraduate program. Since a very high percentage

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of all men entering the Christian ministry make their decisions between the ages of eleven and seventeen (the median age for the Methodist is sixteen), or while they are in high school, Protestants might consider beginning the liberal education of many of their ministerial candidates at the end of the second year of high school. This could be done through the junior colleges related to the church developing as four-year units, the last two of high school and the first two of college. These four years could be definitely liberal. Such a program, its advocates argue, more surely promises a mastery of English and a working understanding of foundation studies. The growing demand to make possible youths' entering the field of professional studies at ages earlier than is possible under the present system may accelerate this movement.

By limiting the enrollments and building a faculty especially skilled in the teaching of the humanities, some of the historic objectives of liberal education might be recovered by such schools. Attendance would not be limited to ministerial students, but like the earlier Christian colleges these colleges would broadly aim "to supply fit persons for the service of God in church and state." Their emphasis would be definitely Christian, and thus freer from the blatant secularism often found in our modern colleges. Given an atmosphere conducive to both the spiritual and mental development of students, such institutions might point the way for the church to have a more vital and effective leadership.

When asked what kind of candidates they desire for training for the Christian ministry, theological seminaries emphasize the importance of students who are broadly educated, possess good minds, good characters, and good personalities. The details of ministerial work and the studies related to it should be left, they say, to them. Generally, seminaries have discouraged undergraduate courses in areas related to seminary studies. As a result of this emphasis, some ministerial students have been deprived of any formal introduction to theological studies. A review of undergraduate offerings in religion might raise some question about their adequacy for the pre-theological student.

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The lists of courses in religion offered by the colleges are by no means uniform. These consist, generally, of a six-hour course on the nature and content of the Bible, along with a series of two or three-hour courses on the life and teachings of Jesus, the prophetic movement in Israel, etc. In view of the widespread Bible "illiteracy" which even affects seminary students, I personally believe that there should be a requirement of sufficient Bible in the college curriculum to give a student an introduction to the Bible, some understanding and appreciation of its content, and the majesty and beauty of its language; and also something of its influence in setting the pattern of American life. Up until recently, courses in Bible accounted for about two-thirds to three-fourths of all the college offerings in religion, with the balance consisting of work in the philosophy of religion, Christian ethics, church history, and history of religion.

There is now a trend away from Biblical studies to philosophy, church history, social ethics, and basic Christian beliefs with their application to modern living. Once practically all colleges had departments of Bible, called by that name. Now the "Department of Religion" is being used widely to denote all areas of religious instruction. Some schools have departments of religion and philosophy. In not a few Christian colleges, where wide liberties are granted through electives, students may graduate without having taken any courses in Bible but instead have all their work in philosophy of religion, ethics, etc.

These non-Biblical studies now vie with the Bible for the dominant place in the curriculum. In fact, question is being raised by some of the denominational schools about the number of hours in Bible alone to be required for graduation. Through the years, requirements for religion have been around nine hours: six in Bible and three in philosophy. Now the rigidity of that formula tends to be relaxed and Bible as the core of the curriculum in religion has sharp competition.

Apparently this is also true in the seminaries. A study of the applications of seminary graduates who are applying for teaching

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positions in departments of religion shows that the number of doctorates in philosophy, social ethics, and church history are more numerous than the ones in Biblical literature. At present there is no appreciable backlog of men trained in Old or New Testament now available for advancement to professorships in the seminaries. We may be approaching the time when men adequately trained to teach the Bible in colleges will become as scarce as instructors in the classics.

The view that persons planning for professional work in religion should not take more than the minimum number of hours required by the college for graduation is subject to debate. The presumption that a minister should by-pass religion entirely in college and confine his educational efforts to related areas ignores some of the basic laws of learning. Knowledge is accumulative, and the mastering of any subject demands repetition. This position is held in other areas of learning, and graduate work in the principal fields of knowledge presupposes familiarity during undergraduate years.

At the dedication of the new physical plant for Perkins School of Theology, Dr. Ernest C. Colwell called for the relationship between the School of Theology and the University to be something more than a geographical one. He said that of the more than six score seminaries in this country, not over two or three have vital relationships with a university, although many of them are located at universities.

This does not presuppose that all the values accrued from such a relationship will be derived from sister graduate or professional schools. Many of the more specialized theological courses have their counterparts in the college of liberal arts. Theological seminaries obviously can find a variety of ways to make use of undergraduate resources. If the seminaries take seriously provision for makeup work for students lacking in mastery of the fundamentals of English, skills of communication, and rounding out work for those lacking in knowledge of certain important objectives such as sociology or philosophy, they will need the cooperation of the undergraduate schools.

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At the risk of being accused of contradicting the emphasis made on the importance of liberal education, let me plead for a closer connection between the last two years of college and the program of theological education. There are some important courses in the senior college which call for a degree of maturity not reached by the undergraduate. And, increasingly courses are added to the theological school curriculum which do not challenge the mature. Theological schools fortunate enough to be located near an undergraduate school might consider making theological education a five-year unit, built upon two years of liberal education. This suggestion is made upon the presumption that theological education is professional-graduate work and undertakes in its program to include an emphasis upon both knowledge and practice, the academic and the functional. The multiplicity of demands upon the seminaries for practical work has made large inroads upon the traditional ninety semester hours needed for the Bachelor of Divinity degree. Many seminaries have raised the question about lengthening the time required for the training of the minister, in order to include additional work. To meet this pressure without completely surrendering to the functional, some inter-penetration of seminary work with the last two years of college might be studied.

Such a plan might give more significance to present seminary studies in sociology, public speaking, languages, hymnology, religious art, etc. These courses are more defensible in the undergraduate school and probably are taught there more effectively.

To illustrate more fully how this suggestion for inter-penetration will work, let us note here the effect it can have on religious education studies. We know that the Christian minister in this day carries heavy responsibilities in Christian education. It goes without saying that an adequate methodology is needed if the resources of the Christian religion are to be transferred from the minister to the people. In many seminaries the requirement for religious education approximates three semester hours. Can we presume that a three-hour course will prepare anyone to understand the

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skills or methods essential for sound educational leadership in our parishes? At present the life of the church depends increasingly upon its educational approach. If the church is to have an effective educational program, its pastor must not only know what is good educational work but also possess the ability to lead his church in doing it.

In most of the departments of education in our undergraduate schools, prospective ministers may get some of the intellectual understanding and skills needed for developing the educational program in the local church. They offer courses which include educational and social psychology, and many make provision for principles and techniques in teaching. Concerning the latter, a prominent educator-pastor who holds a Ph.D. from Yale makes this comment on the need for practice teaching:

A prospective pastor would be helped far more by practice teaching or laboratory school techniques in one good course than by four or five lecture type bifuscations of the field or religious education offered from the swivel chair and notebook of a professor who would be a lost ball in high weeds with a class of boys and girls at 9:30 on Sunday morning. I know. I am one of them.

Obviously, the program for ministerial education should emphasize the importance of understanding of the forces which make for social change. Therefore, basic work in psychology, social psychology, principles of guidance, and adult education is needed. These and others among courses offered by departments of education in the colleges would furnish a background for an effective educational ministry.

Since most of our prospective Christian leaders come up through the small colleges where teaching personnel in religion is limited, the departments of education should be drawn into this program. A strong department of education, manned by genuinely Christian teachers, can handle much of the work in Christian education which does not demand specialized attention. This will eliminate

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needless and expensive duplication and permit an enrichment for both religion and education.

The church's concern for ministerial education will not be limited in the future to its professional schools. My own denomination is kept aware of the important part that the undergraduate college has in giving the church professional leadership. In fact, one reason for the development of theological education apart from undergraduate schools grew out of the church's apprehension about the secularism in the colleges. The current resurgence of the church's interest in institutions of higher education grows out of the need for a bold counter-influence to modern secularism. Obviously it will conclude that its own ministerial students increasingly must be guided to these undergraduate institutions.

Recently, in line with this aforementioned trend and in order to be nearer the center of the church's educational interests, the theological schools of The Methodist Church requested the General Conference to make them a part of the Division of Educational Institutions which includes colleges and universities. This move will make possible between the theological schools and colleges a direct liaison relationship not previously enjoyed. Out of this will come, we believe a program of ministerial education more specific in its emphasis on the basic liberal disciplines, along with the best of scholarly and technical training traditionally fostered with theological institutions.

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### *General Education Broadens View*

*Graduates who specialized even in undergraduate courses and those who took a general course differ in their opinions on world affairs and on the race problem, according to Havemann and West in their book, They Went to College. Using doctors, lawyers, and dentists as examples, the authors show that 18% of those with a general educational background are isolationists as compared with 37% of those whose training was specialized from the beginning. Generally-educated persons score 37% as tolerant while those who specialized early score only 27%*

# The Church and Higher Education

BY

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**I**t is with some temerity that any one today tries to add further to the current discussion of liberal education. So much has been said on the subject of what a liberal education is, and why it is important that I hesitate to say more. The possibility of having something new to present seems slight. Yet surely no one needs ever to apologize for talking about liberal education. I cannot imagine a more important subject, nor one more likely always to be new and fresh.

Today I have three propositions which I wish to put forward for your consideration. I realize these may be controversial propositions and that others may not necessarily agree with them. This does not worry me, since I am sure that out of the discussion of any vital subject we can gain new understanding. It is partly in order to provoke just such discussion that I make these remarks here.

The three propositions I wish to present are these:

First, apart from theological education, of course, the primary interest of church groups in higher education should center in liberal education.

Second, if liberal education is to be preserved and strengthened in this country, it must have more financial support.

Third, our organized religious groups in this country should be a major source of financial support for liberal education.

I offer these three propositions for two reasons. I have just completed three years of directing a nation-wide inquiry into the nature and financing of higher education in this country. Sponsored by the Association of American Universities and made possible by grants from the Rockefeller Foundation and Carnegie Corporation, this study has been the most comprehensive endeavor to

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examine the status of higher education which has ever been attempted in the United States. It is from the background of this experience, fortified of course, by my own personal education that I present these beliefs. Second, as an active member of a church group, as one who is much interested in what our churches do, I submit these propositions because I believe them to be of fundamental importance to our churches themselves.

My first proposition again is this, the primary interest of church groups in higher education should center in liberal education. Let me make doubly clear at the outset that I except from all my remarks the operation and support of theological seminaries. Obviously every church must provide for the adequate education of its ministers. This is as direct and immediate a responsibility as every church body has to pay a salary to its ministers. I do not see how a church can fill the pulpits of its congregations without a definite program for the recruitment and education of its ministers, and theological education lies at the heart of this effort. Accordingly, nothing I say here is intended in any way to underestimate the importance of theological education or to minimize its financial support. Rather, I take this particular professional field of higher education for granted insofar as its church-related and church-supported character is concerned. My proposition is that insofar as the general field of higher education as a whole is concerned, church groups should make liberal education their particular concern.

It may help to clarify the reasoning behind this proposition if we have a common understanding of the scope of higher education. In broad terms, higher education undertakes three major tasks in this country. It provides a liberal education for all students who wish its advantages. It provides professional education in a number of professional fields, ranging from business administration, teacher education, and engineering to law, medicine, and theology. Third, it provides graduate study and research in the humanities, the social sciences, the biological sciences, and the physical sciences.

In turn, there are three different kinds of institutions which

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we Americans have organized in order to realize these educational objectives. These are universities, separate professional schools, and separate liberal arts colleges. Universities are generally large institutions which offer all three types of educational programs. But a university is made great by the quality of the work it offers in graduate study and research. The universities of this country have more than half of all students and award more than half of all degrees granted. In graduate study they award about 90 per cent of all degrees.

The separate professional schools concentrate upon one or two particular fields of professional education. The most familiar such school, apart from the separate theological seminary, is the teachers college. We all know also of a few engineering schools, a handful of separate medical schools, and a few others. Apart from theology the separate professional school has been diminishing in educational importance and influence throughout this century.

Then there is the separate liberal arts college. There are about 400 of them in this country with regional accreditation operated under private sponsorship. They are usually small in student enrollment size. They concentrate upon one particular educational purpose — a liberal education.

There is a fourth kind of institution, the junior college. This is a kind of transitional institution. It is not higher education because it is not degree granting and does not offer a full course of studies of collegiate grade. Most of its students do not go beyond its two years of work. In fact, many enthusiasts for the junior college acknowledge that it is mainly an extension of high school work, and they would organize and operate its activities as such. I for one am willing to accept this declaration of allegiance, and so I omit the junior college from the company of higher education.

Now what I am submitting here is the proposition that of the various objectives of higher education, church bodies should concentrate their interest upon liberal education, and that of the various organized institutions of higher education church bodies should concentrate their interest upon the separate liberal arts

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college. There are a number of reasons why I have come to this conclusion in the past three years. But all of these reasons center in one overwhelming fact. I regard liberal education as the very core of all higher education, and liberal education above all programs of higher education most needs the spiritual insight and guidance which religion can provide.

Professional education has fairly narrow purposes: to make an individual proficient in the use of knowledge about some particular subject. The first goal at all times is proficiency. We expect the lawyer to know thoroughly what the law says on various matters and how it is applied to specific circumstances. We expect the engineer to know the principles of mechanics and how to apply them to specific circumstances. We expect the doctor to know how to diagnose various diseases and how to apply various remedies to their cure. There is and can be no substitute for this kind of knowledge.

The same sort of thing may be said about graduate study and research, although here the emphasis is not so much upon the practical use of knowledge as it is upon the advancement of knowledge, upon the development of great new ideas about the behavior of man and his environment and the testing of these ideas through empirical data. Here again the graduate scholar must evidence a firm mastery of his subject matter and of the techniques whereby knowledge in his field has been advanced.

A liberal education is different. Its goal I should like to express in these terms: to cultivate the humane man. Essentially it seems to me the attributes of the humane person are two-fold: first of all, he has a deep understanding and appreciation of our intellectual heritage, and second, he is a person of great tolerance and faith. The first obviously involves a careful unfolding of the role of knowledge in our society: how it has grown, what it is concerned with, how it is used. But the knowledge we have accumulated in western society is not some abstract quantity of the neuter gender. Knowledge contains elements of value judgment as well.

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The western scholar has held knowledge valuable in and of itself. Socrates held this to be clearly evident and would not recant. Great figures of the intellectual world have followed in his footsteps. But in his intellectual life man has not asked just elementary questions such as does blood circulate, or what are the component parts of matter. Man has constantly asked other questions as well: what is the meaning of life, what is true, what is beautiful, what is good? No empirical knowledge has ever answered these questions to the same conclusive degree for example that we know today that blood does circulate, or that matter is composed of electrically charged particles too small for the human eye to discern.

Rather, western man has found in the development of his religious experience some tentative answers to his most profound queries. We believe in the worth of the individual, and this means a profound respect for life and its processes. We believe that there is a distinction between good and evil, and that this distinction can be observed and determined. We believe that there is a standard of ethical conduct expressed by our greatest philosophers and epitomized for all time in the teachings and conduct of Jesus. We believe that there is a God who is the divine inspiration in our lives and who encourages our behavior toward the true and the good.

These are value judgments which give meaning to all our lives. These are value judgments which are part of our great cultural heritage. These are value judgments which have slowly evolved over time, even more widely held and practiced in our society. Yet we have learned that inherent in these values is a love of one's fellow men which tolerates differences of opinion and behavior within very broad limits. We have learned to avoid the dogmatic absolute which insists upon narrow conformity in belief and practice as prescribed by a very few persons. Absolute standards of thought negate a belief in the worth of the individual, and holds not that all men are created free and equal but that only some men are created with all wisdom.

If knowledge is to be infused with this spirit of humanity,

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then I hold it is the church which must play a major part in the process. Or to put it differently, it is a liberal education animated by the spirit of our great religious convictions which must give knowledge the breadth which frees rather than enslaves.

Let us not forget that the Communist world has its universities. The Communist world believes in research and the use of knowledge. It has its scholars and its professions. But there is no liberal education in the Communist world. When a free society loses its freedom and passes under the yoke of human slavery, it is a liberal education which is the first and great intellectual loss. For a liberal education is compatible only with freedom.

The kind of liberal education I have portrayed here is the goal of thoughtful educators, especially in our great private universities and private liberal arts colleges. They have been thinking in these terms for many years. They have been experimenting in how to realize visions of greatness in a curriculum composed of courses, professors, and students. If there are no final answers, there are many creditable endeavors which must in time enrich our educational process.

Moreover, professional educators have in recent years realized that technical proficiency in their profession is indispensable but insufficient. We may have well trained business men, economists, lawyers, doctors, and scientists and still have cultural illiterates. A man may be a professional expert and still lack the humane spirit. Indeed, one of the two or three principal distinguishing characteristics of a profession is that it frames and enforces a code of ethics. Yet professional education has too often taken ethics for granted, or ignored the intellectual and spiritual underpinning for ethical behavior. Today this lack is being remedied, and the answer lies in a wedding of professional and liberal education.

Never has liberal education faced such opportunities as it now enjoys. At the same time never has liberal education been more cognizant of the debt it owes the church in our society, or the part the church must and does play in providing the basis of these value judgments so vital to the ends of a liberal education. It is

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because the church and higher education merge in the intellectual world on the common plane of liberal education that I argue this part of higher education should be the major concern of the church.

And it is because the small liberal arts college with its congenial residential community seems to me to be the ideal intellectual atmosphere in which to cultivate the humane spirit that I argue that the church should especially interest itself in the liberal arts college. There are a few great universities where the liberal spirit still flourishes. Fortunately, these universities generally have sizeable endowments and well-earned prestige which enables them to continue their efforts. There are only a few public universities where this liberal spirit prevails, although increasingly public educators are doing their best to bring it once again within their educational practice.

Yet I was somewhat shocked recently when I learned of the action of one great church in our country in endeavoring to encourage a university in a great metropolitan community. I was shocked because it seemed to me that this action revealed too little understanding of the world of higher education and how it operates. A large private university in a big urban area must devote its attention primarily to professional education. It will draw its students from the city in which it is located, often from the poorer families economically. These students want knowledge as an avenue to personal betterment, they want knowledge for personal power. A university with this kind of clientele must concentrate upon achieving technical proficiency. There is little time or opportunity to build a broad educational base for these students, many of whom will be part-time.

Now I am not casting aspersions upon this particular kind of educational institution. It has its place in our society and performs a needed role. In time, moreover, the social mobility it promotes will bring other students at a later generation who will want something more than technical proficiency. What I am questioning is just this. I believe church bodies should concentrate

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their active interest upon liberal education and upon liberal arts colleges. This is the task the church is pre-eminently suited to perform, this is the educational field where the church has a legitimate and vital part. I do not believe its interest and efforts should be frittered away over the whole range of activities of higher education.

I come then to my second proposition. It is this: if liberal education is to be preserved and strengthened in this country it must have more financial support. Liberal education, when conducted under the most desirable conditions, is costly education. I have urged elsewhere that curriculum reform in liberal education can realize economies, economies which should at once be translated into increased faculty salaries. But even a program of curriculum reform of the kind I have outlined is not sufficient. A liberal education needs outstanding faculty members, and average salaries around \$4,000 a year as at present are not going to attract and keep the faculty our colleges must have. More than this, students in the liberal arts college ought to have first hand contact with publicists, politicians, business spokesmen, labor leaders, writers, artists, and others. Students should be exposed to great music and to other works of art. Ideally, the liberal arts student should have some opportunity to travel. He should also have work experience. And the colleges should have more means with which to seek out promising students from various walks of life in order to encourage them to try both higher education and liberal education. Finally, a liberal education profits from college residence in an academic community removed from the immediate bustle of a great urban metropolis.

All of this costs money, far more money than any college has today. Granted that I picture an idealized situation as desirable, nonetheless in order to do even the minimum effort for a liberal education requires more funds than are now available. Faculty salaries must be increased and increased soon. Otherwise we shall be liquidating our intellectual resources by a failure to recruit and retain the young talent necessary for continued growth.

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The very urgency of the financial needs of a liberal education brings me to my third and final proposition; church bodies should be a major source of support for liberal education.

It is one of the ironies of our day that few organized groups in our society are interested in supporting the expense of quality liberal education. Take the business corporation as an example. In spite of the fervent appeal of certain outstanding business leaders, most officers of corporations and many others are distrustful of a liberal education. They see direct benefit in research, and so make contribution to support graduate study and graduate students. The business corporation sees direct benefit in engineering education, or business education, and even in medical education. But where is the benefit in a liberal education, especially when it appears that some college professors are critical of the business community?

It is difficult to persuade the business man that he has a vital stake in freedom, that this freedom is protected and perpetuated by a college's freedom to be critical and to be wrong. It is not the job of a liberal college to advocate any special course of political or economic behavior; it is the task of the liberal college to defend freedom, to represent honesty and integrity, to stand for free debate, to take a position in favor of individual values, and to acknowledge the existence of God.

The business man has these same interests to defend, but he needs more education, if you please, if he is to understand the connecting link between freedom and his own self interest, between freedom and liberal education freely conceived and conducted.

Or take the labor union leader. Does he support a liberal education? Unfortunately too many of them see higher education as a threat rather than as an ally in the joint cause of freedom. A liberal education seems to be the special province of the rich, a playground for the economically privileged, a glorified country club, or a well-publicized athletic organization. In yet another light they see higher education as the means whereby the talented

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sons of the laboring population are recruited into the ranks of the employers and so are lost to the cause of their own struggle. That labor unionism thrives only in a free society, that a free society thrives upon social mobility — these too are connections which some labor leaders are coming to see but which must be more widely understood if it is they are to prompt labor support of higher education.

It surely is easy to rule out the federal government as a source of financial support for liberal education. The federal government already contributes generously to agricultural education and to research in the physical sciences. But liberal education is uncommitted education, and it cannot be free if tied to the financial strings of big government.

There remains the organized church groups of our country. Already, of 400 private liberal arts colleges in this country, 80 per cent are affiliated in some degree with a church body. Over half of them are affiliated with various Protestant groups. The difficulty is that this affiliation is largely nominal. Church bodies sponsor colleges, elect their trustees, choose their presidents, criticize the faculty, but seldom offer more than token financial support. One college president has said to me that his affiliated church body provided him with \$5,000 of annual subsidy along with \$500,000 worth of control. He would have been happier with the control if he had had more of the support.

I constantly see references to how many students there are in a college who plan to enter the ministry, or plan to go into religious education, or otherwise expect directly to serve the church. This is not, I believe, the proper basis of church financial support of the liberal college. The church contributes to a liberal education because it conceives that educational program to be indispensable to the future welfare of the church. The church must have outstanding, Christian dedicated lives in all professions. It must have laymen who understand what the clergy preaches and who will constantly aid the clergy in realizing the great ends of the church. Where are such laymen to be found?

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Surely, the test of whether a college is worth supporting or not is what kind of men and women it is producing, not whether it is producing an overwhelming number of ministerial students and foreign missionaries. I hope our Christian colleges are producing home missionaries who every day in their life reveal the influence of the church in their relations with their fellow men.

If the church groups in our society don't believe in a liberal education, who does? And if church groups will not support a liberal education, who will?

Let me add a word of warning. A church can warp a liberal education just as much as a business corporation, a labor union, or a government agency. I stress the responsibility of church groups because I believe they have the wisdom to put intellectual integrity first in their educational assistance, and because I believe they have a proper interest in helping to create the climate where values can be discussed as freely as material forces. If this confidence is misplaced, then church bodies can do irreparable damage to liberal education, and to higher education as a whole.

I close with one further word of advice. It is time for church bodies to rethink their position in higher education. I am aware that individual efforts of this sort are going on at the local level, at the general church level, and on an inter-denominational basis through the National Council's Commission on Higher Education. All this is hopeful. But rethinking, as Nurse Covell said of patriotism, is not enough. It must be followed by conviction and wise action.

If church groups come to the conclusions which I believe the logic of facts will demand, then I trust we may soon find liberal education and liberal arts colleges on the threshold of a great new renaissance — a renaissance which will acclaim man's intellectual achievement and encourage his intellectual aspirations, which will preserve man's ability to think freely, and which will assure new glory for man's divine creator.

# Crises in Christian Higher Education\*

RAYMOND F. McLAIN

I want today to comment quite informally on what I think to be the growing points in Christian Higher Education, in such areas as the philosophy of Christian higher education, the practice of it, and its administration. These particular growing points, which at least to me seem to be important, do arise somewhat out of a crisis situation. At least it can be said honestly that if nothing is done about them the crises will appear, or the ones that are already about us on every hand will become more urgent and devastating than they are.

## I

In the area of the philosophy of Christian higher education I think the point of growth is the definition of our purposes as Christian institutions; purposes that underlie and go through the entire educational procedure in our Christian colleges.

Obviously there will be a fine variety once we seek to define basic Christian purposes, the variety growing partly out of our distinctive traditions and partly out of the independence that is at one time the bane and blessing of American Protestantism. But I offer a simple definition of purposes in the most general terms, not as one that should be adhered to by all, but merely to give us a point at which we can begin to see the relationship between Christian purposes and Christian practices. Could it not be that fundamentally our greatest purpose is to cause students to know God and to love Him, and to know man and to love him and to know the world—the created world—and to love it, and to know the societies of man that have been his efforts jointly to move toward the good life and to love those societies? The qualitative inclusion of love in each of these categories is possibly the distinctive Christian feature in this kind of a definition. As I say, it is general, but think what happens when people are not concerned

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\*A transcript of an address delivered July 30, 1952, at the Ninth Annual Institute of Higher Education, Scarritt College, Nashville, Tennessee.

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with the love of God and the love of man and the love of God's world and the love of man's attempts to organize himself for the good life. When such are not our primary purposes we fall, by default, into elevating secondary purposes into primary places. We begin, for instance, to teach chemistry as an end in itself, instead of acknowledging that chemistry is just a tool that we use in helping persons through their knowledge of chemistry to come to a greater knowledge of God and of man and of the world and of Man's societies. And having elevated the subject matter to the place of primary importance in one field we do the same in other fields. And the more we succeed in that effort when we lack the single over-all unifying sense of purpose, the more we fragment ourselves and the more we walk in different directions even with greater strength in our walking. The more segmented our understanding becomes, the more we are then inclined to cause the segments to compete with each other. Actually, since all of this happens within the intellectual experience of the growing person, we tear that person apart right at the very time that we should be enabling him to pull himself together.

It is the lack of some such basic unifying sense of purpose sufficient to call all our efforts together in a common enterprise that has resulted in American education today being a thing of bits and pieces, a thing of fits and starts in different un-coordinated directions. The student then falls back upon the use of these bits of knowledge he has picked up for his own private enterprises, his own selfish purposes. As a result, the college is not used to enable the person actually to come to know and love his Creator. The graduate discovers that unless he actually loves his world he begins to misuse it, appropriating it to his own immediate and selfish advantage. The more learned he is in the sciences the more capable he is in taking from the world that which will provide his own immediate satisfaction. The more he does that the less inclined he is to take the long view and think in terms of himself as a steward of the values that are in the created world, and **using it for his own ends he forgets the generations that are to come.** Without this demanding, disciplining love of God the stu-

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dent in the social sciences is inclined to use people for his own ends, as is the one in the sciences inclined to use the physical and natural world for his own ends. And the more learned a social group is the more adept it seems to be in appropriating other less learned people for their ends.

Unless one has a love of the arts and humanities as an expression of people in whom one is concerned, one soon comes to use the arts and humanities as an escape from the demands of the real world, and finds oneself moving off into them for immediate sensual experiences and satisfactions that are superficial. These are far from the basic satisfactions that should come to man as he finds himself growing in the love of God, the love of man, the love of his world, and the love of societies.

I think we cannot expect all of higher education really to get excited about purposes defined in the terms I have mentioned. I hardly conceive of New York University actually setting up such a concept as basic in the whole life of the institution. It is too vast and too involved and too dependent upon the products of the segmented, fragmented kind of life, to reorganize itself on the basis of such a unifying principle. I do not know anywhere that that kind of a rebirth in education can come about unless it comes about in the Christian college. And I am inclined to think, in fact I am becoming more passionately convinced about it day by day, that it is our peculiar role as Christian colleges so to clarify our purposes in Christian terms that we are then in a position to reorganize and redirect our total program with intelligence in relation to such Christian purposes.

Obviously it is not just a matter of teaching. I seem to have assumed that it is. But if such purposes are at the heart of the entire institution, that means that all of the acts of the colleges have to be done in the light of such purposes. I think such purposes should be in the mind of the president and the board when faculty members are called to an institution, or when a new building is planned and built, or when a program of public relations is organized, or when the athletic program is under consideration.

Some such set of principles as those I have mentioned is es-

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sential if we expect in the end to have a human product that is concerned about Christian values and skilled in the ability to make those Christian values meaningful in life.

### II

In the area of educational method and procedures, I think there is another growing point that is pertinent to our world at the present time, and not unrelated to what we have been talking about. In a sense we can say that what we have been talking about is a sort of qualitative crisis in contemporary education. What I am about to talk about might be termed a quantitative crisis in American higher education. And the situation that we face arises out of the fact that in our time and in the Western world we have accumulated so much data — quantitatively speaking — that it is well nigh impossible for a man to become educated any more. And the data have been of necessity so organized in sections and segments that even if it is possible for one to incorporate in his understanding the data in any particular field, it is almost impossible for him satisfactorily to relate those data with the data in any other area of life. And the further fact that such data are related to a world instead of to a hemisphere or to a smaller portion of the hemisphere is a problem peculiar to our generation. Now, what shall we do in the light of the fact that there is an impossible amount of data confronting the person who would educate himself? What bearing shall it have on our organization of subject matter and on our method in using it?

I thought for a while, when I began some several years ago to consider this quantitative problem of knowledge that perhaps the thing to do was to find some way of causing the student with excitement to study thirty hours instead of fifteen hours during a semester. I still think it could be done if we were not so foolish about so many secondary things that have accumulated around the edges of the college experience. But even if we could double the actual hours that a student spent in studying he still would not be able to include within his understanding the vastness of the data that are necessary if he is to be an educated

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man today. If that will not work — just increasing his seriousness and the length of time he spends at it per day — what will? I think the only practical alternative is to realize that a person, if he tries all through his life, might become a reasonably well-educated man. We need to set up our college educational experience as only a part of a total life educational experience.

Now, I know that that is not a startling idea. We have said that many a time, but I do not think we have actually taken the next step of asking "What changes, if any, should that concept make in our curriculum, and in the method of working with our students within the various curricular fields?" My first suggestion is that we ought greatly to simplify our curriculum by eliminating from it a great many of the little units, the marginal bits of intellectual information that lie around in the cracks and crevices of the educational process. That elimination would help to keep us from burning the intellectual ground over too soon. It would keep us from dulling the edge of the student's interest by causing him to think he already knows a particular body of data because he studied it two hours back in the second semester of his sophomore year. On the other hand, it would enable the college to get farther into the areas that are selected and get the student to the point of finding the excitement that inheres in the discovery of truths within his own experience. The fewer, larger units would give him enough of any particular intellectual experience so that it would be meaningful to him, sufficiently so that it would cause him to keep his interests alive in years after graduation.

I am not talking about vocational education as such here. We can assume, because of the demands of the vocation, that the student will continue necessary studies. That is not my primary concern. To keep him growing in humaneness, to keep him growing in the breadth of understanding outside the area of his vocational choice seems to me to be the real problem that we are confronted with.

In addition to simplifying the curriculum and intensifying the quantity of study in the areas that are dealt with, I would make

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the further suggestion — and this involves method almost completely now — that we become more realistic in tying up actual creative experience on the part of the student with what he is studying while in college. That means far fewer courses, for instance, in the “appreciation” of things and far more opportunities for the student to do things. That means that in the doing, the student may learn by his own failure and by his own acceptance of the disciplines inherent in a process. It means that he may learn what the practitioner faces in a particular field, and that he may come to look at life through the eyes of the creative person. To be even more specific in the way of illustration, I should think that in the arts we could do with fewer courses of appreciation where the student sits in a nice quiet air-conditioned room with phones on his ears and listens to fine music, or where the student sits in an air-conditioned darkened room and looks at the great pictures of the Italian painters, and we could do with more studio experiences that get the students involved in the business of making music and of making pictures himself.

If we can involve the students in the process of being artists, I am quite certain that their interests will be such as to cause them naturally and eagerly to reach out and discover for themselves through books and slides and records and all the paraphernalia that are available the important data that we try, I think rather unsuccessfully, to teach in the way of appreciation. It is almost like trying to teach someone to appreciate a red raspberry pie without ever having a chance to eat it. I do not think without eating the pie that the student can be counted on years later to yearn again for information about red raspberries.

We need to discover how (and I declare quickly I do not know exactly how, but I am confident enough of my colleagues in the college to believe that it can be found out) to engage the students productively and creatively in the areas that are chosen for their studies. I think that creative participation can well be the bridge between college years and continued learning on the part of the student all through his life. All of this, mind you, rests on the assumption that he can not be educated completely anyway

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in college years, but that he can be throughout his entire life, if he has the incentive to do so, and has discovered how, by himself engaging in the process.

In the sciences, participation means that we should teach students enough of science that they will be lay-scientists. The word "lay-theologian" is a very happy one in the area of theology, and we all are agreed that the scientist, the political scientist and the humanist needs to become a lay-theologian. The same argument can be turned around. The theologian, the artist and the political scientist needs to become a lay-scientist in our day. Our day is so deeply rooted in science that unless we do actually make scientists out of students, not by a reading course, but by laboratory experience, and not one semester but consistently through college years, we can hardly expect these college graduates even to be able to create the sympathetic climate that science needs to support the work of the scientific specialist.

But the average college graduate of today is not a lay-scientist. The result promises disaster in two directions. I talked to a man yesterday on the train and our conversation got around to our failures to take care of our natural resources. "Oh", he said, "there is no reason to worry. The scientists always take care of that". He said, "Now, oil, for instance. They say we are soon to run out of oil, but some scientist will come through with a good substitute for oil." That man, not a lay-scientist, equates science with magic and relieves himself of any responsibility for thought, or for the conservation of our natural resources.

On the other hand, when we are not lay-scientist the scientist finds himself moving so far away from the understanding of the people that he can no longer trust the people with his knowledge, even if he were able to explain it to them. Science has now gotten to that point, and there is a basic inconsistency between scientific understanding and secrecy. Science does not flower without understanding and free communication. If we, while students are in college, can organize our curriculum and adjust our methods so as to engage them in major scientific experiences of sufficient depth

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and significance, we have at least started them into maturity with greater understanding and with some eagerness to engage in intellectual searchings on their own.

Although it does not need elaboration, I had better mention that the same shift in method is needed in the social studies. Here, as in the other areas, students need to become critically involved in the social process. This is probably easiest to accomplish because of the very fact that any educational institution is itself an organism; a complicated, growing, volatile thing, and itself provides the students some opportunity for experience. Further, any institution is cast within a context involving people in all kinds of relationships. Political, economic, industrial, and religious interests and organizations are on every hand. If we seek to do so, and simplify our process in the college sufficient to permit time to do so, we can involve the student in significant social concerns and movements. This will relate his social studies to some actual social processes outside the campus and will progressively acquaint him with what the facts are in the growing circles of society, such as the family, the church, the community, the nation and the world. If we do not do these things the specialists will take over, and the average college graduate will have less and less of a troubled conscience.

The chasm between the specialist and the ordinary person becomes wider and deeper and the ordinary person feels less and less a part of the total enterprise if education is not made real. He begins to repudiate the very context that sustains him, and begins to turn in on himself for his own selfish advantage. I think it is rather obvious that if we have as our basic purposes of Christian higher education a knowledge of God leading to a love of God, and a knowledge of man leading to a love of man, and a knowledge of our world leading to a love of it, and a knowledge of man's societies leading to a love of them, a lifetime of study and experience is required. We must begin to think in terms of the total life span of the student. We must think in terms of identifying the student (making the beginning in college and en-

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couraging it all though his alumni years) with actual living experiences.

### III

A third growing point, in administration, needs to be brought to our attention. Here the most pressing problems, of the moment, are two. One has to do with teachers and the other with money, and there is a direct relationship between the two.

When one starts talking about the kind of educational program I have been talking about, or when one begins to get specific about basic Christian purposes being reflected in the whole college, some one is bound to say, "Oh, that is very fine, but we don't have teachers who can do that." The complaint is that the graduate schools have turned out teachers who are so specialized that the mathematician or other specialist feel no responsibility whatever for illuminating such purposes as the love of God, and the love of man. His job is to teach mathematics. "We cannot get the teachers," administrators say.

That complaint is often used as an excuse. Actually, there are already good, devoted people on our campuses who are smart and able and who can re-educate themselves a great deal faster than the graduate schools can educate a new generation of teachers. By a process of in-service-training, in which teachers can help each other through conversations, through pointed reading, through investigation, and through engagement in activity, much progress can be made. Faculty members now within our institutions can do a great deal, and do it rather quickly, in creating the kind of teaching staff we need for the kind of program we are talking about. In the meantime the graduate schools can make major shifts in their program, and some already have done so. It is obvious that if we can create a demand for a certain kind of person as a teacher the graduate schools will be anxious to fill that demand and will modify their programs accordingly. The initiative, however, must come from the colleges.

However important an in-service-training program may be, a prior problem is to secure and hold a staff of teachers, and that gets us into the financing of higher education. The point of crisis

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in financing now is that of getting the church to provide the basic support for Christian higher education. Otherwise, support will be secured from other sources, and the nature of the college will make an accommodating change.

For so many years I have faced the financial problems of institutions, that I am almost inclined to take money from any source for a college. I find it very difficult to look with suspicion upon any gift. And yet I am very much afraid, for instance, for our colleges actually to get in the habit of expecting support from the government. In the last issue of *THE SATURDAY REVIEW*, Attlee is quoted as having said "The colleges are almost as free as they were," in commenting on the changes that have come with increased government support in England. It is the "almost," of course, that is important. And I am afraid for that very reason for our colleges to get in a habit of turning for support to the government. Perhaps this fear is groundless, because I acknowledge we are the government. But I also acknowledge we sometimes get awfully complicated in governing ourselves.

The second source we are turning to just now is corporations for corporate giving to colleges, and again I must say that I am glad for colleges to have it, but I am still a bit afraid of that support too. Let an individual college get in the habit of securing \$25,000 or \$35,000 a year from such a source, and that college is almost certain to be slow to be critical about things that may come up in business and economic crises in our country. I think we can actually take this support and safeguard the freedom of our institutions insofar as we can, but we must be aware of the risk we are running. The dangers inherent in such types of support serve to emphasize, basically, the job of the Christian college to secure its financial support from the Christian church.

I quickly state that unless we are careful we can lose our souls to the church just as well as to government or business. The individual colleges need to guard their autonomy. The colleges even have to keep themselves in a position of criticizing the Christian church. How, then, can one reconcile such critical independence with requests for greater support from the church? There

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is a reconciliation. To begin with, the colleges and the church are not different institutions. The colleges are a part of the church doing a part of the work of the church. But to continue with, and this is more important, the whole church is dedicated to an effort to make better people out of poorer people like ourselves. The very nature of the church requires that as imperfect persons we join hands in an effort to find better ways of living the good life. The very nature of the church must be characterized by love, must be characterized by forgiveness, must be characterized by patience. This nature makes it possible to work within the church family, on a critical basis, maintaining a warm, intimate, responsive relationship on the one hand and freedom for experimentation and growth in the educational direction on the other. I do not fear at all the sources of support from the church so long as colleges have purposes that are fundamentally Christian.

But surely it is obvious that unless the institutions of Christian higher education are Christian through and through, unless in administration and public relations and faculty relations, student activities, curriculum, — unless the entire process finds its devotion to such purposes as we have earlier mentioned, they should not expect such support and would not actually be honest in urging it and taking it.

I know four church related colleges intimately, and am acquainted with their church constituencies. In each of these institutions, if the supporting church gave as much annually to the college as fifty cents per member, the amount would be a sufficient margin, in addition to the "indigenous" sources of support, to insure continuity as a Christian college. These data will vary somewhat in different institutions and in different churches, but in no instance would the demand upon the church constituency be prohibitive. What is needed, apparently, is a strategy for getting this accomplished.

### IV

The Christian colleges are in a difficult and yet wonderful position in mid-twentieth century America. Today there appears to be a growing readiness on the part of the churches to under-

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stand and support the colleges. There is an unique opportunity for the Christian colleges to say a qualitative word in the whole world of higher education outside the walls of the Christian colleges, and thus alter the quantitative, materialistic spirit that prevails. Such colleges have an opportunity to give creative leadership that will move in the direction of pulling our segmented, fragmented and secularized education together so that the student may be a student instead of a dozen students each contending with the others within himself. We have a remarkable opportunity within our time. The crisis occurs in that it will be tragic if we do not do something about it. And the right thing must be done. It will require a rebirth within our institutions, which actually demands prior to that a rebirth within ourselves. This requires a repentance of our shortcomings and educational sins, and a deep desire on our own part to remake ourselves with reference to the Christian values that we know are the answer to ourselves and to our colleges and to our confused world.

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### *In God We Trust*

In 1861, when America was trembling in the crisis of the war between the states, the Secretary of the Treasury of the United States wrote to the Director of the Mint at Philadelphia saying:

"No nation can be strong except in the strength of God, or safe except in His defense. I recommend that the trust of our people in God be declared on our coins. Prepare a motto to express national recognition of and trust in God!"

The first one prepared was "God, our trust." This was soon changed to "In God we trust." For almost a century this has affirmed continually that the nation is recognizing the God of ancient Israel, and how He has blessed!

